THE

CHRISTIAN ADVOCATE.

JANUARY, 1824.

Religious Communications.

FOR THE CHRISTIAN ADVOCATE.

A NEW-YEAR SERMON.

1 Cor. vii. 29, 30, 31.

"But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away."—

This passage, as it stands in the sacred text, is part of a discussion, in which the Apostle Paul instructed the Christians of his own day, in regard to certain points of duty and convenience, which their exposure to persecution rendered at once peculiarly doubtful and highly important, and on which they had asked his advice. The words before us, however, as they evidently contain important matter by themselves, so they are, in fact, disconnected from the body of the apostle's discourse, by forming a distinct and serious reflection on the topics of which he had been speaking. In this separate view they appear to furnish a subject peculiarly suited to the present occasion,—to the commencement of a new year. Viewing them in this light, let us consider—

I. That they represent life, with all its connexions, interests, and pursuits, as short and transient—"This I say, brethren, the time is short—the fashion of this world passeth away."

II. The detail of duties which the representation given is calculated to enforce, and to urge us immediately to perform—"It remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world as not abusing it."

I. We are to consider that life with all its connexions, interests, and pursuits, is represented in the text as short and transient—"This I say, brethren, the time is short—the fashion of this world passeth away." Unquestionably, in this representation there is nothing novel, and nothing that needs a word of argument. But is there not much that is important, and which, though important, is forgotten and disregarded? To give practical efficiency to undeniable and admitted truths, to fasten on the heart and conscience considerations which are obvious and plain—these are some of the chief purposes, and often the only necessary purpose, of religious discourse and admonition. Hence we find the inspired penmen frequently calling into view the same truth; hence we see them careful to exhibit it under all those various aspects which may be likely to seize the attention, and affect the hearts of different persons; hence the apostle, in the words of the text, connects a reflection on the vanity of all earthly things, with a discussion on the tenderest of all its connexions; and hence we

should be ready to take up his reflection, and ponder it most seriously and closely.

"This I say, brethren, the time is short—the fashion of this world passeth away." Short, indeed, is the time allotted to man upon earth. Sometimes he but opens his eyes, as it were, on the light of life, and then closes them suddenly in the sleep of death. A large proportion of the human race seem only born to die. —They expire in infancy. They depart before any of their intellectual faculties attain their vigour, and almost before they begin their operations. It would seem as if they only came into this world that they might possess immortal souls, and then were called away to people another. Short, emphatically, is the time of these.

Others die in the bloom of life. When the mental powers have just begun to expand; when the endowments of nature, or the fruits of education are but making their appearance; when the indications of future character are beginning to display themselves—their race is cut short; it is abruptly indeed; and they "go the way by which they shall not return." How narrow the space assigned to these. Their days are but "as a hand's breadth."

Another class leave the world in the midst of its busiest scenes. While they are engrossed with its cares, pressed with its demands, perplexed with its anxieties, devoted to its pleasures, or eager after its possessions and honours, the hand of death arrests them; and man, "at his best estate, is seen to be altogether vanity."

Or if you consider the period allotted to those who reach the utmost boundary of human life, still it is short. To how many do I speak, who cannot reasonably expect to add to their lives a longer space than that which they have already past? To how many who cannot, without presumption, reckon on as much? And there is not one, let it be remembered, who has any assurance of greatly prolonging the period already fulfilled. Look back then on the past. What a trifle does it seem! Think that you may not, or that you cannot double it—that you may not, or cannot add much to it—and what a mere speck of existence does life appear. The beginning and the end seem to be separated by a distance, scarcely more than sufficient to determine that they are not the same. Truly "there is but a step between us and death.—Our days on earth are as a shadow, and there is none abiding; they are swifter than a post, they fly away; they are passed away as the swift ships, and as the eagle that hasteth to the prey. Man's days are as grass, as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. Our life is even a vapour, that appeareth for a little time and then vanisheth away. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off, and we fly away."

If then our time be so short, with what singular propriety are all the concerns which fill it up, denominated, as they are in the text, *a fashion*.—"The fashion of this world passeth away."—All that life contains, just makes a transient show, which engages attention or admiration for a little, and then it is gone; it is out of date—By those who succeed on the stage of life, it is neglected, disregarded, and perhaps forgotten. The fashions of a preceding generation are usually considered as obsolete; often they are viewed as stupid, barbarous, or ridiculous.

There is a meaning and a beauty, in the original term,* which is rendered *fashion*, which, perhaps, cannot be communicated in any single word of our language. It signifies

* σχημα.—See Doddridge's paraphrase and note, and Parkhurst and Schleusner on the word.

the passing and specious appearance of a thing which is not, in reality, what it seems to be. It intimates that it is not so much the substance, as the form, or show of things—of joy and sorrow, pleasure and pain, riches or poverty—which we experience here: that the world, in regard to these things, even for the short time that they continue, is changing its countenance, and that we shall very speedily be done with them forever: that joy is often turned into sorrow, and that sorrow frequently brightens into joy; that pleasure terminates in pain, and that pain may be productive of pleasure; that riches are frequently exchanged for poverty, and poverty for riches; and that the whole of these changes are soon run over and finished: that it is therefore not so much a world, as the *appearance* of a world, which we inhabit; for that all is fluctuating and fleeting, and will soon be irretrievably past and gone.—All our connexions, all our sorrows, all our joys, and all those schemes and occupations which now engage our thoughts and employ our time, will presently interest us no more than if they had never existed. In a future state, where each of us will speedily find himself, none of these things will have any place; and our situation there will be no otherwise affected by them, than as they shall be found to have been concerned in promoting the welfare or the injury of our immortal souls. Well did the psalmist say—"Surely man walketh in a vain show." Let us now consider,

II. The duties which are here detailed, and which the view we have taken of human life is specially calculated to enforce, and to urge us immediately to perform—"It remaineth, that both they that have wives, be as though they had none; and they that weep as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it."

"It remaineth," that is—nothing else is left for us to do, if we would act as wisdom and duty dictate, but immediately to consider and treat this vain and passing world according to its true character; and that this will be done when those who are connected with it by strong and tender ties, or deeply engaged in its concerns and pursuits, loosen their affections from the objects which enthral them, and become, in a certain sense, as much disengaged as if those objects did not exist.—You will carefully observe, my brethren, the qualification with which this statement is closed. It is only in *a certain sense* that we are to sit loose to the connexions and employments of this life. In some respects, and those too of a religious kind, it is not proper that they who have wives be as though they had none; or that they that weep be as though they wept not; or that they that buy, be as though they possessed not. We are not only permitted, but absolutely bound, by our religious obligations, to perform all the relative duties of our condition in life, and to fill every station which God in his providence has assigned us, with active usefulness; and in every lawful undertaking to acquit ourselves with diligence and fidelity. It will be proper, therefore, in this place, to explain distinctly, and to request you to keep constantly in view, the *qualified* meaning of the apostolick injunction. That meaning will I think be rendered obvious, by the two following remarks.

1. Those who sustain tender relations, or are otherwise peculiarly circumstanced, are to be as though they were not thus circumstanced, in regard to *their habitual meetness, or preparedness, to leave the world.* No considerations whatever, of a worldly kind, are to be made the occasion or the excuse, for not possessing the temper and disposition of mind necessary to a comfortable departure, at any moment when we may be called out of life. No connexion, no engagements, no attachments to the dearest relatives, should render us either unfit or unwilling to be

separated from them, at the call of God. This remark contains the principal idea necessary to be mentioned. And it is, you will observe, the very idea of the apostle himself; for the whole scope of the discourse, of which the text is a part, is directed to this very point.

2. The other remark, which is indeed only illustrative of the former, and descriptive of the manner in which the duty it specifies may be carried into practice, is, that we should so sensibly and constantly keep in mind the shortness and the uncertain continuance of every relation, attachment, or pursuit which affects us, as to have the bands of it broken, as it were, beforehand, and we be standing in habitual disengagedness to obey our summons from the world.

Let us now, very cursorily go over the several members of that portion of the text which we here consider, subject to the qualifications just explained.

1. "It remaineth, that they that have wives, be as though they had none." The drift of the apostle's discourse in the context, led him to speak only of the conjugal relation; but it is too evident to need proof, that what he says is equally applicable to all relations; whether they be those of husband and wife, parent and child, brother and sister, or such as subsist by strong attachments, between parties not naturally connected with each other. On all who sustain these relations it is incumbent, in the sense and for the reason assigned in the text and already explained, to be as though they had none. The shortness of life, and the uncertain duration of these tender ties, admonish us to this. They admonish us not to have our hearts so bound up in them, as to forget that they must be sundered, or so as to render this thought intolerable. They admonish us not to let an excessive devotion to them prevent an attention to the concerns of our souls—to the "one thing needful." They admonish us not to idolize these objects of affection, by putting them in the place of God, and seeking that happiness from them which is to be found in Him alone. They admonish us to recollect continually, that they are the subjects of the same mortality with ourselves; and to cherish no more than that temperate and well regulated affection for them, which shall render a separation supportable. They admonish us, in a word, to view them in the light of temporary and transient relations, which when they shall have answered the purpose of their institution—of which God the institutor is to be the judge—must be dissolved; and all who are interested in them, enter on a new, a higher, and a more important mode of existence.

Such is the import of the phrase we consider. And before I proceed farther, I will meet an objection, which, I am aware, is made to this statement of duty, and which, with little variety, affects all the subsequent particulars. It is said that this demand of religion,—the temper here recommended, in regard to the nearest and tenderest relations of life—must destroy that natural affection which is at once so useful and amiable in our present state and circumstances; and that if it were thoroughly realized, it would convert us into stoicks and into drones. To this objection, one would suppose that it was a sufficient answer to say, that religion, in this respect, only requires us to consider things as they are, and to treat them accordingly. What I have represented as the doctrine of the apostle, and all that can be urged in the same strain, is just a plain and rational deduction from acknowledged facts—that life is short, and that its connexions and interests are changeable and uncertain. Admit the facts—and who can deny it—and then all that is asked, is to cultivate the temper, and pursue the conduct which they dictate. Is not this the demand of reason? More than this religion does not require.

But the charge in question needs

not the answer we have given it. We deny the justice of the charge totally and directly.—Nay, we maintain that the very contrary effects from what it supposes, may be shown to be those which naturally and actually result from obedience to the requisition of the text. An habitual and impressive sense of the vanity and uncertainty of worldly good, tends, we affirm, to make its possessor more careful than all other men, in the performance of every duty. Impressed constantly with his liableness to be called hence, he will manifestly be most powerfully urged to have every thing in readiness for his departure. Keeping in perpetual view the dissolution of those tender bonds which connect him with his earthly relatives, he will, as the natural consequence, be peculiarly careful to do nothing which shall be cause of regret when they are dissolved. Take a familiar illustration of this important truth. You have it in the case of a man who is preparing for a long, and for aught he knows, a final absence from his family. How will he act?—How will he feel toward the partner of his life, and the pledges of their mutual affection? Will he not be more than ordinarily industrious and careful to have all his worldly concerns adjusted, and placed in the most perfect order and the most advantageous train? Will not the prospect of his journey brighten all his affections, enkindle all his sensibilities, and increase all his attentions, towards the objects of his love, from whom he is so speedily to part? Will it not, likewise, produce the same effect in them? Will there not be an unusual care to avoid every thing which can produce the smallest alienation of the heart, or wound of the feelings? Will there not be an amiable contest of tenderness and kindness, in all the parties who are to be affected by the separation? Yet the mind, though cherishing these habits, will, by familiarizing the parting scene, meet it, at length, with much less pain than if it had come by surprise. Such exactly is the tendency of the Christian duty which the apostle inculcates. He who considers the world itself as a pilgrimage, and contemplates a speedy and final absence from it, will act in this very manner. It will put perpetual order into his affairs; it will put double tenderness into his heart; and at the same time, it will prepare him to relinquish all. How often do you see all this corroborated by fact? How often do you see those who have been careless or unkind, rendered active and assiduous, by the approach of death? The apprehension of approaching dissolution, makes the dissipated father, if he retains any portion of natural affection, anxious to arrange his affairs, with all the little order, which his time and their derangement will admit. Death at hand, softens the resentments of those who had cherished long unkindness—it is considered as the period for concession and forgiveness. The Christian then, who, from a sense of duty, always brings death near to himself, has all this for his habitual temper; and he has it too without the keen remorse which arises from the sense of past neglect—yea, he has a holy and sublime pleasure, in cultivating habitually towards both enemies and friends, the very temper and feelings with which he would wish to go to the tribunal of his final Judge.

2. "It remaineth that they who weep be as though they wept not, and they who rejoice as though they rejoiced not." The shortness and vanity of life, are surely a powerful reason why we should not give excessive indulgence either to sorrow or to joy. It has already been remarked, that they often produce each other; and let me now remind you, that there can be no sufficient cause in earthly things for a high degree of either. The things themselves, fading as they are, do not merit it; and the temper which we ought to possess does not permit it. It is both unreasonable in itself and unsuitable for our present state. Christians, can you as-

sign a sufficient reason why any earthly occurrence should overwhelm you with grief? If you are Christians in character and temper, as well as in name, remember that the cause of your grief is a blessing in disguise. "For we know that all things work together for good to them that love God—and that these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory." Repine not then at the faithfulness of God, though it be manifested in this trying form. Is it the loss of worldly substance which affects you so deeply? Recollect that "God will provide"—and especially recollect that you have "a better and an enduring substance," and that short is the period ere you go to its possession. Or is it the death of kindred or friends that touches you so keenly? Over the grave of a friend "Jesus wept." We may do what he has done. To nature and to friendship we are not required to refuse our tears. But they ought to be speedily wiped away, or turned into tears of joy, while we recollect what Jesus said when he wept—"I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me, shall never die. Believest thou this?"—If you believe it, look by faith to Jesus, and consider that he is to raise the dead—consider that if vitally united to him, you and those whom you lament, will, in a very little space, meet in his presence—meet with holy rapture, where "sorrow and sighing shall flee away" forever.

And still less does the vanity of present things afford cause for intemperate joy. The business of life though short, is serious. It is serious because it will so soon be over, and because, transient as it is, eternal consequences depend upon it. How foolish, how infatuated then, to turn it into a mere sportive scene. Children of pleasure! ye whom the world, with the keenest irony, thus denominates, trifle not away that trifle *life*. Sport not yourselves into eternity. Remember that a state of endless joy or of endless wo, is within a little, it may be a very little distance; and listen to the call which they both send you, in what I am now uttering, to inquire towards which you are tending.

3. "It remaineth that those that buy, be as though they possessed not."—That they do not permit their hearts to be so set on their possessions as to forget that they are soon to leave them: that they do not reckon on them as permanent, or seek their happiness supremely in them: that they rather consider them as a trust put into their hands as the stewards of God, who will shortly make inquisition how his talents have been employed: that, in a word, they do not suffer the world to absorb their souls so as to act in it as if they were to live here forever. On the contrary, let them keep constantly in mind that none of their worldly possessions can either satisfy the soul at present, or secure a moment's continuance here, when God its Maker shall command it hence. Let them be careful therefore not to have their *principal* possessions—that which they *chiefly* regard—in this world: but weaning their affections from earth, let them have their heart and their treasure in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

4. Finally, "It remaineth that they who 'use this world,' in whatever way, be careful 'not to abuse it.'" They abuse it who prostitute it to the gratification of their passions; who lavish a large quantity of it to pamper their sensual appetites, or to feed their vanity. They abuse it who consider it as their greatest good, and who seek their only portion in it. They abuse it, who prize the honours which it bestows more than those which come from God only. They abuse it who do not consider and treat it as valuable, only from its connexion with another.

Think, ye abusers of the world, on

the folly of an immortal spirit centering all its views and expectations on such a worthless, such a fugitive possession. Loose your souls from so low and vile an attachment. Rise to higher and nobler objects. Soar into eternity and look at its possessions. Placed in imagination there, where you will soon be placed in reality, look back and view the course of life which you have been pursuing. All guilt apart, does it not appear like the play of childhood? Do you not feel a mingled emotion of wonder and shame that such little unimportant things should have engaged and agitated you so much? Know then, that it is the dictate of wisdom to act in time with the views of eternity. Begin therefore, without a moment's delay, to live for eternity. Make your peace with God, by embracing his offered mercy in the dear Redeemer. Seek first the kingdom of God and his righteousness, and all necessary things shall be added unto you.

Our duty, brethren, is before us. The proper views and treatment of the world have been delineated. The reflection is melancholy, that the living examples of such views and treatment are extremely rare. But however great may be the number whom the truth affects, yet a truth it is, that all who are contemplating or treating the world in a different manner, are not answering the purpose for which they were sent into it. Those who have never entertained these views of life, have never yet begun to live. In faithfulness and affection let me address them—Men and brethren, how long shall your infatuation last. The time is short. Another year of your fleeting existence has fled forever. Its report is registered in heaven, and itself is engulphed in the eternity which is past. The year on which you are entering may launch your souls into the eternity which is to come. Bethink yourselves seriously, I entreat you. Surely it is time to bethink yourselves, when so much of life has been squandered and none of its business done. With you, the radical part of that temper and those views which the text enjoins, is yet to be acquired. You have not yet been transformed by the renewing of your minds; you have not yet been brought into the dust of humility for your sins; you have not yet felt yourselves shut up to the faith of the gospel; you have not yet received Christ Jesus on his own free and gracious offer; you have not yet had the temper of Christ formed within you. When, my friends, shall the year arrive that will find you with this business done? Till it be done, till in a spiritual sense you have "passed from death unto life," no year will ever be happy to you. It cannot be, and it ought not to be happy. It will find you exposed to an unhappy eternity; and while this is your state, you ought to be disturbed. It is the greatest kindness to disturb you. Now, then, look to God for his gracious aid, and begin the work. Let this year see it performed. Let this New Year's day—let this very hour, see it begun. Then will you be happy. Then, through all eternity, you will look back, and date the happiness of your interminable existence from this day—from this hour.

"Holy brethren, partakers of the heavenly calling"—how are the most of us reproved by this subject, and by this occasion; and how powerfully are we urged to act more worthily of our profession and of our high expectations! Has not the return of another year still found us very imperfectly weaned from the world; very unduly engrossed by its business; very improperly attached to its possessions; and chargeable with much idolatry in our feelings toward our dearest relatives? Alas! in all this we have consulted neither our happiness nor our duty. It is when we view all that we have as *lent* us by our covenant God, and stand ready to surrender it on his demand, and ready to depart ourselves and "be with Christ, which is far better," —oh it is then that we live most hap-

pily; it is then that we bring down a portion of heaven to earth. It is then, too, that we treat all our relatives with the truest kindness, seek their happiness most sincerely, and promote their best interests most effectually. It is then, likewise, that we discharge every personal and every social duty most conscientiously, most faithfully, and most advantageously. Grant us, Father of mercies! more of that faith "which is the substance of things hoped for and the evidence of things not seen;" that we may live more to thy glory, more usefully to our fellow men, more ornamentally to religion, more like our blessed Saviour, and more in meetness to rise and dwell in his blissful presence, whenever he shall dissolve our connexion with this vain, and sinful, and ensnaring world. Amen.

FOR THE CHRISTIAN ADVOCATE.

FUGITIVE THOUGHTS.

The New Testament writers, in all their sacred discussions, appeal to the *scripture* for their proof—appeal to it with *confidence*—appeal to it as being *divinely inspired*—appeal to it as that whose authority is, or should be, as readily admitted *by others* as by themselves. Happy would it be for the Christian church to imitate the example, far more faithfully than she has hitherto done. Assuredly ministers of the gospel and private Christians would do more good, in defending divine truth against infidels and hereticks, by bringing them directly up to the Bible, than by any thing like what may be termed philosophical argument. It is true that every part of God's revelation can be most triumphantly maintained, on what may be called rational principles; as the opponents of this revelation have found to their confusion. But, as his testimony is infinitely higher evidence than human reasonings can present, these should never be allowed the honour which ought to be spontaneously, solemnly, and perpetually paid to the all-commanding words—"Thus saith the Lord." Indeed there has been a great deal of *cowardice* displayed, in the defence of Christianity, by many of its advocates. They have been ashamed of the Bible, and afraid to answer its enemies in its own language; and have therefore resorted to philosophical reasonings, as though God's word needed an apology. And in many cases these defenders of the faith have endeavoured to bring it down to a level with the unsanctified reason of its adversaries. It is unquestionably a fact, that nearly all the books which have been written in the defence of Christianity, against infidel objections, are themselves tinctured with a deistical spirit; are formed on the principle, that human reasoning is sufficient to turn infidels into Christians—that the understanding of man is not darkened by sin. And never did infidelity increase more rapidly in Britain, than when the ablest philosophical vindications of Christianity were constantly coming forth, from the press and from the pulpit. Certain it is, that ministers who have maintained the truth, by the plentiful use of scriptural language, have been more instrumental in convincing and converting gainsayers, than those preachers who have laboured to support the doctrines of the gospel chiefly by philosophical discussion. The latter kind of preaching is evidently calculated to make a man's faith stand in the wisdom of men, and not in the power of God: a consequence which Paul laboured most industriously to prevent, and which every minister of sanctified common sense would fervently deprecate. "A bishop must hold fast the faithful word as he hath been taught, that he may be able by sound doctrine, both to exhort and to convince the gainsayers." Here the apostle intimates that the only way of vindicating the truth against its enemies, to their benefit, is by proclaiming God's own word—called "the faithful word," because true in itself, and to be received by men as the ground of their faith. I know a minister of the gospel, in a large vil-

lage, in a neighbouring state, who, at the time of his settlement, and for years after, was surrounded with an organized and desperate band of infidels, some of whom were men of considerable shrewdness and information. But instead of meeting their cavils by general and philosophical reasonings, the minister to whom I refer, has continued from the beginning to support his propositions by the free quotation of scriptural texts: and the consequence has been, that, under his preaching, infidel after infidel has been changed into an humble follower of Jesus Christ. Many other facts of the same nature might be produced, to show that God's own word is infinitely more powerful than human argument. It is one thing to shut up an adversary's mouth, and another thing altogether to subdue and melt his heart.

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How often the grossest ignorance of divine truth betrays itself, under the appearance of paying compliments to religion! How frequently too is the emptiness of the profession revealed, by the immediate utterance of profane, obscene, or sceptical language; while the previous show of friendship to Christianity, seems to have been exhibited as an equivalent for the subsequent impiety! And yet irreligious men generally know what is offensive to the Christian ear, notwithstanding their ignorance; but will very seldom suppress their unsanctified breath, in order to avoid giving the offence. The saint who enters the company of ungodly men, under the impression that their good manners will spare his feelings, shall generally find himself most wofully mistaken. The less reliance a Christian places upon the politeness of unholy men, the better. A.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—In reading "The London Christian Instructor," for February 1820, I met with the paper which I send you herewith, and which, by the editors of that work, is said to have been taken from "John Smith's Lectures." The admonition it contains to men in the sacred office, (as I believe the author himself was,) is in the highest degree important, and conveyed in a peculiar and impressive manner. If you think half as favourably of it as I do, I am sure you will be willing to give it a place in the Christian Advocate.

AMICUS.

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ON MINISTERIAL DILIGENCE.

"Theodorus had the pastoral care of the Vale of Ormay. The tenor of his life was smooth, like the stream which stole through his valley. The path which he trod was always clean; nobody could say, Behold the black spot on the linen ephod of Theodorus. His flock listened with attention to his voice; for his voice was pleasant. His speech dropped from his lips as honey from the summer oak; his words were as the dew on the rose of Ormay. The spirit of Theodorus was also meek, and his heart appeared to be tender. But if it was in some degree tender, it was in a higher degree timid. If his soft whisper could not awaken the sleeping lamb, he had not the spirit to lift up his voice and disturb it; no, not even if the lion and the bear should be nigh it. If a thoughtless sheep wandered too near the precipice or the brook, Theodorus would warn it gently to return. But rather than terrify, alarm, or use any exertion, he would leave it to its fate, and suffer it quietly to tumble over. The danger of precipices and brooks in general, Theodorus often sung on his melodious reed; but this or that brook he could scarce venture to mention, lest such of his flock as were near them might consider themselves as reproved, and so be offended. He could say in general, Beware of the lion and the bear; but could not tell a poor wandering sheep, Thou art particularly in dan-

ger; nor could he say, In such and such paths the enemy lies in wait to devour thee.

"The voice of history should be the voice of truth; and when the motives of actions are doubtful, they should be interpreted with candour. Let, therefore, the conduct of Theodorus be allowed to proceed, not so much from indifference, as from a love of ease and a false fear of offending. His flock, because he did not disturb them, believed that he loved them, and they loved him in return. They were, indeed, for the most part, a tractable and harmless herd. And though the service of Theodorus had not much zeal, it was not altogether without success. Therefore, without considering that he might, if zealous, do much more, he was satisfied with having, without zeal, done so much. He blessed God that his labour was so useful, without any remorse for its not being more so, as it well might, if zeal had given aid to his lazy morals. All around were satisfied with Theodorus. Theodorus, on comparing himself with all around, was secretly satisfied with himself, and concluded that God was also pleased.

"So dreamed Theodorus his life away, and hoped he should open his eyes in heaven when that dream on earth should be ended. Full of these complacent thoughts, he ascended, on a vernal eve, the eastern brow of his vale, to see the calm sun setting in the west. How happy, said he, is the man who departs, like that beam, in peace; and who, like that too, sets but to rise again, with more resplendent brightness in another world! So may I set when my evening comes; and so, on the resurrection morn, may I with joy arise!

"As he uttered these words, he heard, as it were, the breath of the evening, rustling in the leaves behind him. He turned his eyes, and beheld a being whose aspect was brighter and milder than the beam he had been just now beholding. His robe was like the æther of heaven, and his voice was soft as the dying sound on the harp of Ormay, when the daughters of music touch it. Theodorus bowed his head to the ground, and observed a respectful silence; for the angel had spoken peace to him, and, therefore, though filled with awe, he was not afraid.—Look down to the valley of Ormay, said the angel, and attend to what thou seest.—Theodorus turned his eye downwards. A light, clearer than the beams of mid-day, shone on the banks of Ormay. In its beams he beheld a building, far surpassing in magnificence the temple of Solomon, or the palace of Tadmor in the desert. Ten thousand times ten thousand hands were conspiring to rear it; and while he yet beheld, it seemed to be already finished. All the rubbish was ordered away: a deep pit had been prepared to receive it. The scaffolds used in rearing the edifice still remained; and the master builder was consulted how they should be disposed of. Take, said he, the best of them to be made pillars within the palace, where they shall remain for ever; but for the rest I have no further use, and they are indeed good for no other purpose than that which they have already served; throw them where the rest of the rubbish has been cast, and there, as they are of a grosser and more hardened quality, let them be consumed with the fiercest of the fire.

"The order was instantly obeyed. Piece after piece was taken down, and laid to this or the other hand, either for the palace or the pit. As they touched a certain piece, and seemed to think it meet for the pit, Theodorus felt all his frame convulsed, as if a thousand demons moved him; and, in the anguish of his soul, he cried, 'Spare me, O my God! Spare me, if it be not now too late to pray for mercy and pardon.'

"If it were altogether so, said the angel, I had not been sent to thee now, as the minister of instruction. A few moments of grace still remain; improve them with care, and show that at length thou art wise.

"Ah, my Lord! what do these things mean? I have indeed perceived their import; but O that I might also hear it!

"The building which thou hast seen, said the angel, is the church of God, and its ministers are those instruments which were employed to rear it. Many of them, having served that purpose, though not as they ought, and being fit for no other use, are at length condemned. I saw the danger that hung over thee, and trembled for thy fate. For negative virtues and dull morals, without diligence and zeal, can be of no avail to save a minister. Have I not pulled thee as a brand from the fire? Depart in peace—think of thy danger; be diligent—be zealous, and be saved.

"As these words were uttered, the vision in the valley of Ormay vanished, and the angel shook his silver wings, as he flew on the wind towards heaven. The rustling of his wings was like the rushing of the stream of Lora, where it falls between rocks in the gulf of Amur."

FOR THE CHRISTIAN ADVOCATE.

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, IMMEDIATELY AFTER HIS ORDINATION TO THE WORK OF THE GOSPEL MINISTRY; ON THE VARIOUS DUTIES OF THE SACRED OFFICE, PARTICULARLY THOSE OF THE PASTORAL CARE.

We begin in our present number the publication of a series of letters, the character and import of which are indicated in the foregoing title. We think that these letters may be particularly useful, and we hope they will be equally acceptable, to the younger clergy. Nor ought it to be without advantage to the laity, to see in what manner their faithful pastors view the duties incumbent on them—the arduous labours they perform, and the serious difficulties they have to encounter. Nothing, we should suppose, could be better calculated than this, to engage the people who compose the charge of a worthy clergyman, to give him all the aid and encouragement in their power; and to perform to him all the duties for which the relation in which they stand renders them sacredly responsible.

If curiosity should be awakened to know to whom these letters were first addressed, we can afford it no farther gratification than to say, that every young minister is at perfect liberty to suppose, that under the name of the Apostle Paul's "own son in the faith," each of the letters is immediately addressed to himself.

LETTER I.

My dear Timothy,—It is with no surprise that I receive the information which your last letter communicates, that you are anxious and oppressed in looking forward to the duties which lie before you in the work of the gospel ministry, to which you have just been ordained. It will be necessary to guard yourself against being overwhelmed by contemplating the importance, the responsibility, and the difficulties of the office with which you have been invested. You have no cause for discouragement or despondence. Remember it is the divine appointment, that the "treasure" of the gospel should be committed to "earthen vessels, that the excellency of the power may be of God and not of us." There is, in many views, an evident wisdom in the order, that the messages of salvation should not be delivered by angels, but by men.—By men who know from their own experience the weakness and infirmities of human nature, feel the remainders of its native corruption, and who are thus prepared to sympathize with their fellow sinners, whom they beseech to be reconciled to God; while the manifest inherent insufficiency of the instruments employed, to produce the effect which is witnessed in the work of conversion, secures the entire glory and praise to Him, to whom it rightfully belongs. "Let a man,"

says the Apostle Paul, "so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful." You perceive by this, that it is not *perfection* but *fidelity*, which is required in the ministerial office. We are not to expect the former, but ought to be very careful to make good our claim to the latter: and this we may with humble confidence hope to do, if we often plead, and truly trust, the gracious and condescending promise of the Master whom we serve—"Lo I am with you always even to the end of the world."

But although a minister of the gospel has no reason to yield to despondence, he certainly has good reason to be deeply solicitous, in anticipating the duties he will have to discharge, and the solemn account he will have to render for the souls committed to his care. There is surely something in a high degree solemn and awful in having *the charge of souls*,—in thinking that their eternal happiness or misery is to be connected with fidelity, or the want of it, in him who ministers to them in holy things; and that if they perish through his unfaithfulness, their "blood" will be "required at his hands." It was in view of this, that one of the fathers of the Christian church, speaking of the ministerial office, called it "Onus humeris angelorum formidandum."* I hesitate not to say, that no man is fit for this office, who can assume it without a deep sense of his insufficiency, of himself to perform the duties which it involves; without an humble, sensible dependence on the gracious and promised aid of that Saviour, "through whose strengthening he can do all things;" and without the most serious and deliberate purpose to call forth all his energies and exertions, to make "full proof of his ministry."

You see then that the situation in which you are placed, is not unlike that of a young military officer, who knows that he is to meet with great and numerous hardships, frequent and arduous conflicts, many and imminent dangers; but who confides in the goodness of his cause, and the skill and prowess of his commander, that he shall at last conquer and triumph; and therefore goes forward with alacrity and resolution. In one important respect you have the advantage of every military officer; for if you are valiant and persevering, you are *sure* both of conquest and a crown. "Be thou faithful unto death and I will give thee a crown of life," is the unfailing promise of the great "Captain of our salvation," to every one who contends in his cause.

You request me to give you the best counsel, and all the assistance, which my experience may enable me to impart. With this request I readily and cheerfully comply; and I do it, deeply sensible how important it is that I should mark out for you a safe and advantageous course: for to give improper directions to one who is himself to be the counsellor and guide of others in their eternal concerns, might give rise to a succession of deplorable errors, of which no mortal could calculate the amount or tell the fatal consequences. Let me, therefore, have your earnest prayers, that in the whole series of letters which I am beginning to write, I may be enlightened by "that wisdom which cometh down from above—from the Father of lights," and which, in this important undertaking, will be emphatically "profitable to direct."

The first and most interesting concern of a gospel minister is with his *own heart.* If I had not hoped that you were experimentally acquainted with the renewing grace of God, I certainly would never have countenanced your undertaking the ministry of his word; and if the members of the church judicature that licensed and ordained you, had not been satisfied in this particular, they, of course, would not have given you the standing which you now occupy. But

* A burden which angels might shudder to take upon them.

all this, I beg you to remember, ought not to content *you* in this momentous concern. You ought by no means to think, because you have satisfied others, who could not know your heart, and who were bound to judge as favourably as they might, that therefore you may give yourself little farther concern in this matter, but take it for granted that your own state toward God is safe and right. On the contrary, the favourable opinion of others ought to make you doubly jealous of yourself. For what thought can be more awful than that of being "cast away yourself," after preaching the gospel of salvation to others—of being condemned by your final Judge, when all who loved you most, expected to witness for you his approving sentence.

It has been well remarked by an able divine, that the very familiarity which gospel ministers have with sacred things, may lead them to self-deception in regard to their own spiritual state. He supposes that they may mistake their theological investigations, and pulpit discussions, and pastoral advices, and devotional performances, for *the evidences of personal piety;* whereas all these exercises and occupations, it is evident, may be mere *intellectual* employments and official engagements, which may leave the *heart* wholly unsanctified and really estranged from God. Let me therefore advise and entreat you, often and closely to examine yourself by the tests of the divine word—which to you I need not specify—whether you have been born and taught of God; whether you are living as becomes a genuine disciple of Christ, and may therefore look forward with humble confidence to the glorious reward which he will bestow on his faithful followers.

From what I have just said, you will understand that, although I advise you to frequent and rigorous self-examination, I by no means recommend what some appear to have mistaken for a duty, namely, that this matter ought to be held in a state of perpetual doubt and uncertainty; or that it is safest and best, never absolutely to conclude that we are in friendship with God, and entitled to indulge in the full and joyful anticipation of the heavenly rest. On the contrary, it is my deliberate conviction that what is called in scripture "the full assurance of hope," is an attainment at which not only every gospel minister, but every professing Christian, ought constantly to aim; although I readily admit that there are some, both ministers and other professors, who seem never to make this attainment, and yet leave in the minds of others no ground to question their piety. But there is surely nothing which will animate a minister of the gospel so much, render him so abundant in labours, so sweeten all his toils, so support him under all his trials, and give such a sacred unction to all his public addresses, as a well founded and rightly exercised confidence of his own adoption into the family of God, and that he is shortly to partake of the ineffable glories of the heavenly world. It is to obtain this confidence, on good and solid grounds, and to prevent its being lost or shaken, that I exhort you to that close and frequent scrutiny into your spiritual state, of which I have spoken.

But beside all that relates to your own safety or happiness, your usefulness and success in your ministry are deeply concerned, both in the *reality* and the *eminence* of your personal piety. This I have cursorily intimated already, but it is too important to be passed without a distinct notice. All my observation, my dear son, through a pretty long life, and all my reading, go to confirm the opinion which I have heretofore expressed to you, that the reason why we have not *more* eminent preachers, and why preaching is not *more* successful, is, that the hearts and lives of the ministers of the gospel are not *more holy.* In stating this I shall be acquitted of slandering or depreciating my brethren, when I say that

I do not mean to intimate, that the clergy of the present day are not generally men of *real* piety; or that they are not *as* pious as they have commonly been, since the apostolick age; and that, without any affected humility, I say that I have known many, and now know many, who I am persuaded have been far better acquainted with the life and power of godliness than I have ever been myself. But history, and biography, and what I have seen in my own day, all conspire to fix me in the opinion, that take gospel ministers of equal talents, furniture, and favourable opportunities for usefulness—for without a regard to all these there can be no fair comparison—and their success has, *nearly* always, been in proportion to what has appeared to be the measure of their personal sanctification. It is moreover my firm belief, that before the millennial age shall arrive, and as a principal instrumental cause of its introduction, the ministers of the gospel will, generally, have a far larger measure —"a double portion," of the Spirit of grace, and supplication, and sanctification, poured out upon them. In the mean time, it is a greater portion than is usually enjoyed of this same Spirit, which now enables those who possess it, to choose, instinctively as it were, the most proper subjects to discuss in the pulpit, and which leads them to exactly the right treatment of those subjects; and which sheds through all their discourses such a glowing and natural warmth of evangelical piety, as can proceed from no other cause. It is this which gives these holy men such an unaffected earnestness or tenderness of address, as can never be counterfeited, which is felt by all to proceed from the heart, and which, although it is often different from what is called eloquence, few can hear without being in some measure affected by it. It is from this inward spring of holy sensibility, that the peculiar fervour, and simplicity, and appropriateness, flow forth, which mark the public prayers of these genuine ambassadors of Christ; and which make their hearers feel that their minister is verily pleading with God in their behalf; and which often brings an awe over the spirits even of the careless and profane. From the same cause, likewise, is derived that weighty and abiding sense of the worth of souls, which makes him who feels it, willing to "spend and be spent," for their salvation; and which leads him to intercede in secret, with that holy importunity for the salvation of those committed to his charge—with that "travailing in birth till Christ be formed in them the hope of glory"—which, as I believe, has more to do with a minister's success, than any thing else that he does, or can ever do. This, too, it is, which always prompts him to use his whole influence to engage the prayers of all the pious part of his flock, in behalf of the same great object; and to encourage, and as far as he can to attend, meetings and associations for this important purpose. In fine, from this same source proceeds that meek and humble carriage, that kind and benevolent treatment of all with whom he has intercourse, that active devotedness to doing good in every way in which his agency can have any effect, and that confessedly amiable character, and exemplary deportment in all circumstances, which give him naturally and almost necessarily, such an influence as he could never otherwise possess: and which impart such a sanction to all that he says and does, as could be derived from nothing else, and which, as the result of all, render him useful, to an extent which men who have less sanctity of heart and life seldom if ever attain.

Let me, then, my dear Timothy, most affectionately and solemnly counsel you, to consider *eminent personal piety* as the first and most important qualification for the work of the gospel ministry, both with reference to your own happiness and to the service which you may hope to render to the church of Christ.

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Growth in grace will ensure to you the guidance of the great Teacher, and thus enable you, in most cases, to judge for yourself how you ought to think and act. Without it, all other directions will be of little use, and with it, many will be superseded; and such as are proper and needful will be rightly improved. If you really grow in grace, you will certainly adorn your profession; you will certainly do some good—And if my partiality does not deceive me, you have those talents and acquirements, which when they are deeply sanctified and unreservedly consecrated to God, he usually renders the instruments of extensively promoting his cause in the world, of building up his church, and of "bringing many sons and daughters unto glory."

With my best wishes and earnest prayers for your happiness and usefulness, I am your affectionate father.

Miscellaneous.

In our number for September last, we gave a short review of MACKENZIE'S "Memoirs of the Life and Writings of CALVIN." We then referred to what is said in this work of the slanders which that great Reformer had suffered, and which are still industriously repeated, for the part he took in putting to death the unhappy SERVETUS. We have determined to give, in the present and subsequent number of the Advocate, the whole of Mackenzie's chapter relative to this transaction. The book from which we take it is not generally read, and the story is one of much interest. We hope it will be read with care, and remembered with fidelity. The account is manifestly candid and impartial, and the original documents are quoted. Let Calvin have whatever blame he has merited—and it will be seen that our author admits he was not blameless. But let not the error of his age, sanctioned by the concurrent opinion of all with whom he was connected, be imputed to him alone. He only did what any of the reformers would have done.

The chapter is entitled:—

"*An Examination of the Reformer's Conduct in the affair of Servetus.*"

"We are now arrived at a most delicate part of the history of this illustrious reformer; the part which he confessedly took in the punishment of Servetus.

"The history of Servetus, so often referred to, and so little understood, merits the minute attention of all who are sufficiently impartial to weigh the opposing interests and circumstances which mark this tragical transaction. The blemishes, real or pretended, of the reformer, having been maliciously employed to discredit the Reformation itself, it becomes of no small importance to elucidate this point of history, and to clear Calvin from the injurious imputations which have been falsely thrown upon him.

"It has been confidently pretended, and boldly asserted, that Calvin had, through life, nourished an implacable hatred against Servetus, and that the Genevese theologian had employed all his efforts to satiate it in the blood of the unhappy Spaniard; that he denounced him to the magistrates of Vienne, and occasioned him to be arrested on the day after his arrival at Geneva. Things advanced with an air of confidence are readily believed, and it is scarcely suspected that they may be false. Bolzec, however, the mortal enemy of Calvin, who wrote the life of that illustrious man merely to blast his memory, and who was contemporary with the facts which he relates; and

Maimbourg, equally known by his partialities and his falsehoods, have never dared to advance those things which modern historians have not been ashamed to risk. Bolzec says, that Servetus quitted Lyons to establish himself at Charlieu, because 'his pride, his insolence, and the danger of his projects, made him equally feared and hated.' He adds, that 'Servetus returned to Lyons; that he entered into a correspondence with Calvin; that he communicated to him his ideas; that Calvin combated them with force, and that Servetus persisted in them with obstinacy; that he sent him his work entitled *Restitutio Christianismi*, which he printed at that time; and that Calvin, indignant, declined all acquaintance with him.'*

"It is evident that Calvin did not betray the secret of Servetus, and that he did not occasion his arrest at Vienne, since he wrote to Viret and to Farel, that, *if that heretic came to Geneva, he would take care that he should be capitally punished.*

"The ideas of Calvin included in this revolting sentence, were the ideas of all persons and of all sects: they constituted the spirit of the laws, and of the public administration of the times.

"Disputes are frequently the source of intolerance; we easily learn to hate those who try to convince us that we are wrong: this was not, however, the case with Calvin; he bore with Servetus as long as there was any hope of reclaiming him. Servetus began with employing injurious expressions of the grossest kind. It is certain that he had rendered himself odious to all who knew him, and that the ideas of most persons agreed with those of Calvin on the punishment which he merited. It is evident, from the letters of Farel and of Viret, that they did not blame the conduct of Calvin in this affair. Bucer was not ashamed to write that 'Servetus deserved something worse than death.' The excellent, the gentle Melancthon, approved the punishment of Servetus. Writing to Calvin, he remarks: 'In my opinion, your magistrates have acted justly, in putting to death a blasphemer, convicted by due process of law.' The opinion of Melancthon on this subject is farther expressed in a letter to Bullinger:—'I have read your statement respecting the blasphemy of Servetus, and praise your piety and judgment; and am persuaded that the Council of Geneva has done right in putting to death this obstinate man, who would never have ceased his blasphemies. I am astonished that any one can be found to disapprove of this proceeding; but I have transmitted you a few papers which will sufficiently explain our sentiments.'* Farel expressly says, that 'Servetus deserved a capital punishment.' And Beza defended the sentence. All these celebrated men entertained the same opinion on the subject; and as no personal hatred of Servetus can be imputed to them, it is at least as unjust to accuse Calvin of it.

"But Calvin, it is said, abused the confidence of Servetus; he sent to Vienne the letters which he had received from him, to which he added his work entitled *Restitutio Christianismi*, of which Servetus had made him a present. This accusation is mysterious: is it to be believed that Calvin, whose name was execrated in all Catholick countries, could expect from their magistrates any at-

* "'Restitutio Christianismi, hoc est totius ecclesiæ apostolicæ ad sua limina vocatio: in integrum restitutâ cognitione Dei, fidei Christianæ, justificationis nostræ, Regenerationis, Baptismi, et Cœnæ Domini manducationis; restituto denique nobis regno cœlesti, Babylonis impiâ captivitate soluto, et anti-christo cum suis penitus destructo.'—This book is extremely scarce; all the copies were burned at Vienne and Frankfort: it has been long doubted whether there were any remaining; but it appears certain that Doctor Mead possessed a copy, which found its way into the library of the Duke de la Valiere."

* "Life of Melancthon, by F. A. Cox, A. M. 2d edit.

tentions to his complaints, or any regard to his letters?

"The extreme improbability of the correspondence here alluded to, may be inferred from the character of the individual to whom Calvin is said to have applied. 'All historians agree in representing Cardinal Tournon to us as the scourge of heresy. He caused the severest edicts to be published against the innovators. He established at Paris a fiery court (*Chambre Ardente*), which was properly an inquisition, and ordered all the tribunals of the kingdom to prosecute the new errors as crimes against the state. The fury of his zeal transported him so far, that he caused all the hereticks to be burned who had the misfortune to fall into his hands. Behold the man they want to make a correspondent of Calvin by letters! Whatever wickedness they would load him with, they must suppose him a perfect blockhead to attempt such a correspondence, by a criminal accusation of his enemy; as it would appear by the loud fits of laughter they make the cardinal fall into, upon receiving this letter.

"But, supposing that this reformer had been capable of such extravagant folly, how can we imagine that the cardinal, 'this scourge of heresy,' would have satisfied himself with laughing at this affair? That he made himself merry with the accuser, needs not surprise us; but that he neglected to prosecute such a heretick as Servetus, we cannot so easily be persuaded of. Thus Calvin himself gives no other reason in answer to the calumny we are refuting, as we shall see by his own words, than that the calumny came originally from Servetus; and that Bolzec knew nothing of the matter, but from uncertain reports. 'I have no occasion,' says Calvin, 'to insist longer to answer such a frivolous calumny, which falls to the ground, when I shall have said, in one word, that there is nothing in it. It is four years since Servetus forged this fable upon me, and made the report travel from Venice to Padua, where they made use of it according to their fancy. I don't dispute, however, whether it was by deliberate malice he had forged such lies to bring the hatred of many upon me, or whether fear made him suspicious: only I demand how it could happen, that since the time I discovered him, he has lived three years in the sight of his enemies, without being disquieted, or speaking one word about it to him; certainly either those who complain of me must confess, that it has been falsely invented, or that their martyr, Servetus, has had more favour from the papists than I: if this had been objected to me with justice, and that I had published it in order to have him punished by any person whatsoever, I would not have denied it, and I don't think it could have turned to my dishonour.' This I am confident is sufficient to satisfy reasonable men: above all, if we add to it, what Calvin had said immediately before the passage I have cited: —'A report flies about that I had endeavoured to have had Servetus apprehended in a popish country, *viz.* at Vienne; upon which a great many say, that I have not behaved discreetly in exposing him to the mortal enemies of the faith, as if I had thrown him in the jaws of wolves; but I pray you, from whence so suddenly this private dealing with the Pope's satellites? It is very creditable, indeed, that we should correspond together by letters, and that those who agree with me, as well as Belial agrees with Jesus Christ, should enter into a plot with such a mortal enemy, as with their own companion.'

"But, supposing Calvin could have been capable of such an absurdity, is it to be imagined that he could have kept silence during seven years; that he would not have persecuted him sooner; that he would not have sent to the places where Servetus resided, the letters which he had received, and the work which he possessed? It is evident, however, that Calvin had corresponded with Servetus seven years; and the famous letter of Cal-

vin, which Uttembogaert saw in the library of the King of France, shows that Calvin was then perfectly acquainted with his character, and that he had seen his famous work:—'Servetus lately wrote to me, and accompanied his letter with a large volume of his extravagant opinions, with a hectoring boast, that I should see extraordinary and unheard-of things, if I were willing that he would come hither: but I was unwilling to give my promise; for if he should come, I shall use my authority in such a manner as not to suffer him to depart alive.'* This letter is dated in February, 1546; Calvin evidently refers to the work entitled *Restitutio Christianismi:* he plainly discovers his judgment of it, and of the punishment which he thought its author deserved; but it is equally evident that he was very far from engaging him to come to Geneva, and that he had forewarned him of what he might expect to meet with, if he should have the temerity to appear in that city. It is, therefore, evident, that if Calvin endeavoured to keep Servetus from Geneva to induce him to avoid the punishment with which he threatened him, he could not possibly think of inflicting it upon him elsewhere, which would have been attended with considerable difficulty, if not absolutely impossible.

"But what end could Calvin's letters to the magistrates of Vienne have answered? Calvin was assured that Servetus was known to be the author of the work entitled *Restitutio Christianismi,* since it bore the name of *Villanovanus.* Servetus was well known by this name: it was, therefore, useless for Calvin to send them intelligence which was publick: neither was it more necessary for him to inform them what that book contained; a single perusal evinced it. It would have been absurd in Calvin to send them a copy of the work, since it had been printed in France, under their own eyes; so that it is difficult to imagine the possibility of the conduct of Calvin in this affair being what his enemies have represented it.

"Farther; the sentence pronounced at Vienne against Servetus, takes no notice of any interposition on the part of Calvin: it condemns Servetus for his printed work, on the report of the Doctors in Theology consulted on the occasion; on the ground of the errors contained in that work; and, finally, on the confessions of that unhappy man. It is true that the magistrates of Vienne, having learned that Servetus corresponded with Calvin, demanded his letters with all writings relating to him; but the demand was made to the Council of Geneva, who complied with their request. From these circumstances it appears that Calvin had no share in sending the letters of Servetus, and that they had no influence upon the decision of Vienne, as no mention is made of them.

"Happily, those persons who take pleasure in calumniating others, seldom consider all the circumstances of the facts which they wish to impose, but discover the imposture by the impossibility of harmonizing what they invent, with what is real. Thus the report that Calvin, instructed of the escape of Servetus from the prison of Vienne, caused him to be arrested two or three days after his arrival at Geneva, stands self-corrected; as it is certain that he left Vienne before the execution of the sentence which condemned him to be burnt in effigy on the 17th of June: supposing him to have been a fortnight in reaching Geneva, he must have arrived there in the beginning of July, at the latest: he was not, however, arrested until the 13th of August. It is absurd to say that he concealed himself in other places; for to what other places could he have gone? His safety required him

* "'Servetus nuper ad me scripsit, et litteris adjunxit magnum volumen suorum deliriorum cum thrasonicâ jactantiâ me stupenda ac inaudita visurum, si mihi placeat, huc se venturum recipit; sed nolo fidem meam interponere; nam si venerit, modò valeat mea autoritas, vivum exire nunquam patiar.'"

to quit those in which the Romish religion was established, lest the clamours of Vienne should have reached them; and Geneva was the first place in which he could hope for an asylum. It is therefore evident that Servetus, far from having been arrested upon his arrival at Geneva, must have resided there at least six weeks.

"The laws of Geneva requiring that the accuser and the accused should enter the prison together, Calvin directed the process to be made by Nicolas de la Fontaine, his secretary, and a student in theology. Calvin confesses that this was done *with his knowledge.* De la Fontaine made himself a prisoner, requiring the detention of Servetus, and produced forty articles upon which he demanded that Servetus should be examined. Servetus was shortly afterwards found guilty. The lieutenant-criminal undertook the process at the instance of the procureur-general, and the student was liberated.

"The principal accusations exhibited against Servetus were, First, his having asserted in his Ptolémée, that the Bible celebrated improperly the fertility of the land of Canaan, whilst it was unfruitful and barren. Secondly, his having called one God in three persons a Cerberus, a three-headed monster. Thirdly, his having taught that God was all, and that all was God. Servetus did not deny the truth of the principal accusations, but whilst in prison called the Trinity a Cerberus, a three-headed monster; he also grossly insulted Calvin, and was so fearful that death would be the punishment of heresy at Geneva, as well as at other places, that he presented a petition on the 22d of August, in which he defended the cause of ignorance, and urged the necessity of toleration: the procureur-general replied to him in about eight days, and no doubt did it very ill. Servetus was condemned upon extracts from his books, *De Trinitatis Erroribus*, and *In Ptolemæum Commentarius;* from the edition of the Bible which he had published in 1552; from his book *Restitutio Christianismi;* and from a letter which he had written to Abel Paupin, a minister of Geneva.*

"The enemies of Calvin exulted in this affair, and, for once, with the appearance of reason: but their efforts injured the cause of Servetus; they endeavoured to bring him before

* "A copy of the sentence pronounced against Servetus will not be uninteresting to the reader. 'We Syndics, judges of all criminal causes in this city, having witnessed the process made and instituted against you, on the part of our lieutenant in the aforesaid causes, instituted against you, Michael de Villeneuve, in the kingdom of Arragon, in Spain, in which your voluntary confessions in our hands, made and often reiterated, and the books before us produced, plainly show that you, Servetus, have published false and heretical doctrines; and also despising all remonstrances and corrections, have, with a perverse inclination, sown and divulged them in a book published against God the Father, the Son, and the Holy Spirit; in sum, against all the true foundations of the Christian religion, and have thereby tried to introduce schism into the Church of God, by which many souls may have been ruined and lost, things horrible, frightful, scandalous, and infectious, and have not been ashamed to set yourself in array against the Divine Majesty and the Holy Trinity; but rather have obstinately employed yourself in infecting the world with your heresies, and stinking heretical poison; a case and crime of heresy grievous and detestable, and deserving of corporal punishment. For these and other just reasons moving us, and being desirous to purge the church of God from such infection, and to cut off from it so rotten a member, having had good participation of counsel with our citizens, and having invoked the name of God that we may make a right judgment, sitting upon the tribunal of our predecessors, having God and the Holy Scriptures before our eyes, saying in the name of the Father, of the Son, and of the Holy Spirit, by that definitive sentence, which we here give by this writing, you Michael Servetus, are condemned to be bound and led to Champel, and there fastened to a stake and burned alive with your book written with your hand, and printed, until your body shall be reduced to ashes, and your days thus finished as an example to others who might commit the same things; and we command you our lieutenant to put this our sentence into execution. Read by the seigneur syndic D'Arlord.'"

the Council of Two Hundred, in which, however, they did not succeed.

"The Council of Vienne claimed Servetus, who, being left at liberty to return to his ancient judges, preferred the chance of a more favourable judgment at Geneva, to the certainty of suffering the capital punishment pronounced against him at Vienne, where he had been condemned to be burned.

"To the Council of Geneva justice ought to be done with respect to this transaction, though we may blame the principles of its jurisprudence: they neglected nothing to discover the truth; they multiplied their interrogatories; they employed all possible means to make Servetus retract; and, as they experienced the inutility of these measures, they wrote to the reformed Swiss cantons for their advice. Is it credible? they were unanimous in exhorting the council to *punish the wicked man, and to put it out of his power to increase heresy.* If Calvin may be supposed to have influenced the Council of Geneva, shall he domineer at his pleasure over four councils of four different states, and all the persons who were consulted by them in forming their judgments? Shall the fury imputed to him render so many magistrates cruel, whom he had never known? It must be confessed, that the intolerant spirit of the age dictated the sentence of Servetus at Geneva; but, it is not equally evident that Calvin was the author of that atrocity, and that he laboured with ardour to accomplish it.

"On the 27th of October, Servetus was condemned to be burnt alive; and the sentence was executed on the same day.

"Some general observations on the conduct of the council, and that of Calvin, may serve to silence those persons who are disposed to fancy themselves considerable, because they have calumniated a state, and a great man."

(To be concluded in our next.)

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—With your leave, a constant reader of your miscellany wishes to offer for publication in that work a few thoughts

ON THE INFLUENCE AND IMPORTANCE OF HABIT.

Man in his maturity has been said to be "a bundle of habits." We begin to form them at the hour of our birth, and they are seldom changed after the age of forty.—Before twenty, very many of them are fixed for life. Their influence and importance are unspeakable; and the manner in which they are contracted and exercised is not easily explained. We wonder when we see a man walking a rope, or a wire, suspended twenty feet from the ground: but we forget, or do not know, that every one of us walks on the ground itself, by the very same art of balancing the body which strikes us as so singular an attainment in the rope dancer; and that we learned to do this at a period beyond the reach of our memory. Look at an infant of a year old, when he is beginning to walk, and you will see him practising in precisely the same way with him who is taking his first lessons on the slack wire.

The speed, as well as facility, with which we perform voluntary actions by the power of habit, is truly wonderful. Every motion or direction of the pen with which I now write—and I write very fast—requires a distinct volition. This, however, is nothing to what takes place in playing a rapid and complex tune on the Piano, or in swift running, or in speaking with eloquence, or singing with melody. In none of these operations is there a motion, or a modification of a muscle, which does not require an act of the will to make it what it is. Every muscular movement, in the cases specified, and in all of a similar nature, is clearly voluntary; since it ceases, or is changed, exactly as the will directs. Yet the volitions concerned in these opera-

tions take place so rapidly, that we do not notice them, and perhaps can hardly be said to be conscious of them. We perform them by habit. We say that habit has rendered them easy and natural, and this is undoubtedly true. Yet we know that when we began to acquire the habit—as in learning to write, or to play on a musical instrument—we did use our wills, and with their best and most distinct efforts too, in order to effect every motion, which we afterwards practise so readily, rapidly, and almost insensibly.

But I shall not at present examine farther the theory, or philosophy of habits. My principal object in writing is to show the importance of taking care of our habits while they are forming, and of correcting them speedily and resolutely when they are wrong. As we acquire many of them too early in life to know at the time whether they are good or bad, I wish, if possible, to impress on the minds of parents, that it is of infinite moment to watch the habits which their children are contracting, to point out the evil consequences of those which are pernicious or unseemly, and to inculcate on their offspring, as soon as they can understand what is meant, the deep interest which they have in guarding themselves against bad habits—in forming good ones, and in correcting what is wrong before it becomes inveterate. It is surprising how soon many habits attain their full force and influence. At ten or twelve years of age, children have frequently acquired habits which they never relinquish, although their injurious effects are seen and acknowledged. On the other hand, to the same early period, old men may sometimes trace back many of the most useful habits of their whole lives: and they ought always to do it with gratitude to God, and to their good parents, that they were so early taught what was right, and made to practise it till it was easy and delightful.

As a good habit always consists in doing a thing in a manner the most proper and right in itself, it is plain that it must be even easier in the observance than a bad one. He who has become habituated to the graceful use of his limbs, is certainly much more at ease in his own feelings, while he pleases all who observe him, than the awkward fellow whose attitudes and behaviour are altogether ungainly and disgusting.

It is difficult to correct or change a habit of long standing, because nature—for habit is not only a *second* nature, but often much stronger than the *first*—has taken a very powerful *set* in a particular direction, which of course is very hard to be altered. Habit has taught nature to make demands, not originally necessary, but which it is now very painful to refuse. Hence fixed habits are so seldom changed. Let it, however, be remembered, after all, that they are not unchangeable. The change may and will require a very unpleasant effort, but he who has virtue enough to make and to continue it, will always be successful. It is only because such virtue is not often found, that bad habits are so rarely relinquished. The relinquishment, it should be recollected, must not, in most cases, be attempted *gradually*, but *all at once*—by a decisive resolution, entirely, immediately, and immutably to abandon and avoid what is wrong. When was there ever an instance of a drunkard who was reformed gradually? Of such an instance I have never heard. But I have known a good many instances where reformation was complete and permanent, when all intoxicating liquors were totally, and immediately, and for ever renounced. If this page should ever catch the eye of a drunkard, let him remember what is here said.

There may perhaps be some cases—although that of intemperance is certainly not one—in which a bad habit cannot prudently be laid aside at once. It must, I think, have been by a gradual amendment, that the celebrated Mr. Howard changed his

early habits. That distinguished philanthropist said of himself, that "at the age of twenty-five he was a perfect *whimpster*." He was so delicate and frail in his health, or thought himself so, that whenever he made a short journey—and he then never made a long one—he always sent forward a servant to the inn where he was to lodge, to make sure of a room well warmed, and of a bed most carefully prepared for his accommodation. Yet this man so changed his habits, that he at length preferred to sleep in wet sheets rather than in dry ones; walked through the hardest showers of rain without an umbrella—observing that a smart shower was the best brush that could ever be put upon broadcloth. In pursuing his errands of benevolence, he outtravelled all the posts of Europe; not getting out of his carriage, on one of his journeys, for fifteen successive days and nights, longer than while the horses were changing at the post-houses. The case of CONARO, an Italian nobleman, is still more remarkable. At the age of thirty-five, he had indulged in what he calls "sensual brutality," till his constitution was so completely shattered, that without a change, he was confident he could not live five years longer. He then made a total alteration in his habits, and in consequence lived beyond his hundredth year. At the age of ninety-five he wrote thus of himself—"All the faculties of my mind are in the greatest perfection; my understanding clear and bright as ever; my judgment sound; my memory tenacious; my spirits good: and my voice, the first thing that fails others, still so strong and sonorous, that every morning and evening, with my dear grandchildren around me, I can address my prayers to the Almighty's gracious throne, and chaunt the praises of his redeeming love." Religion was plainly, in this instance, either the cause or consequence of reformation; which it appears was not effected by slow advances, but was nearly completed by a single and decisive effort.

Doctor Johnson has somewhere made a remark of this import, "that some men throw away one half of life in doing wrong, and the other half in despair of amendment." Let every man who has contracted bad habits, especially such as are ruinous, or disgraceful, or injurious to his usefulness, look earnestly to God for his gracious help, and determine solemnly and firmly on reformation; then let him make a few resolute efforts, and he will find that success is practicable. Let him continue the same efforts, and his victory will be complete and permanent. Religious principle is not always the cause of reformation, when bad habits are corrected; but it will always be found a most powerful auxiliary, and in most cases it is that which first operates, and at last triumphs.—In another paper I am desirous to say a little more on this very important subject.

MENTOR.

From the London Evangelical Magazine for September, 1823.

Infidelity.—It is well known that Mr. Hume himself was never so much puzzled as when peremptorily asked by a lady at Bath, to declare upon his honour, as a gentleman, whether he would choose his own confidential domestics from such as held his *own* principles, or from those who conscientiously believed in the truths of revelation. *He frankly decided in favour of the latter.*

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A Word to Students.—"Rest not, for the Lord's sake, and for your own soul's sake, in the bare fruits of your own study; but seek to be taught of God, that you may at once grow in grace, and in the knowledge of God. Beware of curiosities and novelties in religion."—*Life of the pious Halyburton.*

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A Word to Preachers.—"How often shall a plain sermon, (wherein the preacher aims not to be seen, but rather to show his Lord,) be

blessed to the conversion, establishment and happiness of immortal souls; while pompous orations and laboured performances shall evaporate in sound, or produce no spiritual good; or, if they are remembered for a while, they are remembered not for God's glory, but for the praise of those dying creatures who made them. A poor employment this, to speak and write for the breath of worms, which is at first corrupt in itself, and soon vanishes into nothing."—*Serle's Horæ Solitariæ*, vol. ii. p. 431.

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Learned Trifling.—*Theophilus Raynaud* was born in the county of Nice in Italy, and admitted into the society of the Jesuits at eighteen years of age, in 1602. He wrote a prodigious number of books, which have been printed in twenty volumes, folio. The titles of several of his books are very odd. He wrote a treatise concerning the Seven Anthems beginning with an *O*, that are sung before Christmas; and made Seven Discourses upon *O*, considered under these seven heads: 1. As a Letter of the Alphabet; 2. As a Noun; 3. As a Cipher; 4. As a Verb; 5. As an Adverb; 6. As an Interjection; 7. As a symbol of several things. He took great pains to adapt all these significations and symbols to Jesus Christ!

Another of his treatises is entitled, *Calvinismus Bestiarum Religio;* "Calvinism is the Religion of Beasts!"—*Memoirs of Literature, 2d edit. vol.* 3. *p.* 30. A Jesuit who could make the letter *O* both a verb and an adverb, was no doubt capable of making any thing of any subject.

What an admirable model this for allegorical expositors!

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On the Existence of God.—"See here, I hold a Bible in my hand, and you see the cover, the leaves, the letters, and the words; but you do not see the writers, nor the printers, the letter-founder, the ink-maker, the paper-maker, nor the binder. You never did see them, you never will see them; and yet, there is not one of you, who will think of disputing or denying the being of these men. I go further; I affirm that you see the very souls of these men in seeing this book; and you feel yourselves obliged to allow that they had skill, contrivance, design, memory, fancy, reason, and so on. In the same manner, if you see a picture, you judge there was a painter. If you see a house, you judge there was a builder of it; and if you see one room contrived for this purpose and another for that, a door to enter, a window to admit light, a chimney to hold fire—you conclude that the builder was a person of skill and forecast, who formed the house with a view to the accommodation of its inhabitants. In this manner examine the world, and pity the man, who, when he sees the sign of the wheat-sheaf, hath sense enough to know that there is somewhere a joiner and a painter; but who, when he sees the wheat-sheaf itself, is so stupid as not to say to himself, 'This had a wise and good Creator!'—*R. Robinson's Vill. Disc.* ii.

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An Important Discovery.—"Returning from the village of Kenton," says a clergyman, "where I had been assisting the Sunday-school, and addressing the children, teachers, and parents, I passed a man, who very courteously accosted me; the compliment was returned, and I went on. Soon after, I heard a person behind me quickening his steps. I therefore walked a little slower, supposing that he might have something to communicate; he soon came up with me, and I found him to be the same individual whom I had recently passed. Upon entering into conversation, he observed, 'You have, sir, been speaking on the necessity of parents setting their children good examples. I am sure it is of great consequence; for I can tell you that when I went to the ale-house on Sundays, my lads used always to go with me; and now, when I go to worship God, they go with me there

also. Ah! sir, (said he,) what pains are now taking to what there used to be when I was a lad! Do you know, sir, I was thirty years of age before I knew I had a soul: and, sir, I'll tell you how I knew it. One of our lads was out one Sunday to play, and he was brought home with one of his ankle bones out of joint. The next Sunday another of my boys got lamed, and so I determined to send them to a Sunday-school, to be out of the way. I took them to the Orphan-House Sunday-school, and it was there, sir, that I learned that I had a *soul*."—*Sund. School Gleanings, p.* 97.

FOR THE CHRISTIAN ADVOCATE.

HARP OF DAVID.

Harp of David! peal thy thunders,
Harp of Israel! pour thy dread
On the heart so hard to break,
On the soul so hard to wake,
Though the vengeance of a God,—
All the terrors of his rod,
All the gathering storm of wrath
Darken o'er the downward path,
And Sina's awful fires flash round the guilty head!

Wake thee, sinner! çanst thou slumber
When the tempest is so nigh?
When the LORD that made thee—
When the Hand that stayed thee,
Brandishes the burning spear,
Bares the red right arm of fear,
Beckons Ruin to prepare
Cells of horror and despair
For thee, sin-hardened soul!—Wake! wake! why wilt thou die?

Hope of Israel, holy JESUS!
Hope of sinners when they grieve,
Send thy quickening Spirit down;
Lay aside the Judge's frown,
And assume the Saviour's smile;
Pour thy grace's healing oil
On the sinner's broken heart;
Bid his fear and grief depart;
Unfold thy love immense, and bid the sinner live.

Light of Israel, holy JESUS!
Hope and safety of the lost!
If on earth—and if in heaven,
They, who greatly are forgiven,
Love thee *much;*—O then must I
Soar with seraph-wing on high,
And of all, who harp and crown
Cast aside, and bending down,
Adore before thy throne,—*my* soul must love thee *most!*

Harp of David! how I love thee!
How I joy thy notes to hear!
When the theme is Love Divine—
Love to this poor soul of mine,
Then could I hear forever—
Then would I weary never,
Though the song of love should last
Till the heavens away have past,
And old eternity grow gray in his career! B.

Reviews.

FOR THE CHRISTIAN ADVOCATE.

No. II.

A REVIEW OF THREE PAMPHLETS, ENTITLED, "AN ABSTRACT OF UNITARIAN BELIEF," "REV. JOHN EMORY'S REPLY," AND "REMARKS ON THE REPLY."

"Unitarians believe, that the scriptures of the Old and New Testaments contain authentick records of the dispensations of God, and of his *dispensations** to men. Several Unitarian writers of celebrity have written, expressly, in their vindication and defence."—*Abstract, page* 2.

Mr. Emory's Reply silences the writer of the Abstract, on the subject of making the books commonly called scripture, the foundation of Unitarian belief. In his Remarks, that author makes not so much as an allusion to the following paragraphs of the Reply.

"I knew a Unitarian preacher and author, who published this same profession, and yet afterwards attempted, publickly, to invalidate, as spurious, several chapters of the New Testament. And why? Because they support the doctrine of the miraculous conception of Christ, a doctrine which he did not believe. That the scriptures contain authentick records will be readily admitted by some, who, if brought out, will notwithstanding contend, that the commonly received scriptures contain records also which are not authentick. Whether there was any such mental reservation on the part of the author of the Abstract, I do not pretend to say."

"But if several Unitarian writers of great celebrity have written in vindication and defence of the scriptures, it is equally certain that others have written against such parts as oppose their system. Dr. Priestley, one of the Unitarian writers of *great celebrity*, went still further, and not only denied the authenticity of those chapters in Matthew and Luke, which establish the miraculous conception of Christ, but maintained that even admitting their authenticity, the gospel history is like any other credible history, depending on testimony."

"That these men (the Evangelists), without any particular inspiration, wrote according to the best of their knowledge of the facts of which they were the proper witnesses; yet like other men subject to prejudice, might be liable to adopt a hasty, ill grounded opinion, concerning things which did not come within the compass of their knowledge."—*Emory's Reply.*

That the author of the Abstract adopts Dr. Priestley's opinions on these points, is rendered *more than probable* from his silence, in his Remarks on the Reply. To develop his real opinions more fully than we find them displayed in the Abstract, I take the liberty of offering some quotations from Dr. Priestley.—Speaking of the four gospels he says:

"That the books were generally received, and not immediately rejected, by those to whom they were addressed, is a proof that the history they contained is in *the main* authentick, but by no means proves that *every minute circumstance in them is true.*"—*History of Corruptions, Vol.* 3, *page* 369.

Whilst we feel assured that, in every thing of *importance* the Evangelists in writing their gospels were directed by the *unerring* Spirit of God, an error in some very *minute circumstance*, may probably have very little effect upon our reliance on their writings, as a part of Divine revelation. But Dr. Priestley has left us no ground of assurance for the infallibility of these writers, in the *most important*, more than in *the minutest circumstances*, of their history. Hear his own language—

"I have frequently avowed myself, not to be a believer in the inspiration of the Evangelists and Apostles as writers.—I therefore hold this subject of the miraculous conception to be one, with respect to which any person is fully at liberty to think as the evidence shall appear to him, without any impeachment of his faith or character as a Christian."—*Letters to Horsley, page* 132.

This places the gospels in point of historical verity, upon a level with

* *Revelations*, we should suppose to be the proper word here.

Xenophon, Josephus, or any other *honest* but *fallible* historian. Now who would venture to assert, that in the pages of the most faithful uninspired historian of antiquity, there may not be some very important circumstances so misrepresented, that the account given is *absolutely false?*—Who would venture to affirm positively, that in the last speech of Cyrus, as recorded by Xenophon, (supposing it to be true that on his death bed he made a speech at all,) we have the very language, or even the general import of what was delivered by that monarch, on that occasion? But if Dr. Priestley's principles are adopted, there is just as much reason to suspect, that many important circumstances of Christ's life, and many of his words, are totally misrepresented, through the inattention, ignorance, and prejudice of the Evangelists. And if so, who can now distinguish between what Christ truly *did*, *said*, and *taught*, and what the Evangelists *erroneously* represent as his *doings*, *sayings*, and *instructions?*

Again he says—

"I think I have shown that the Apostle Paul often reasons inconclusively, and therefore that he wrote as any other person of his turn of mind and thinking, in his situation, would have written, without any particular inspiration."—*Hist. Cor.* 3, *page* 370.

If this be a true exhibition of Paul's character as a writer of scripture, we are, of course, not to take his epistles as our guide, any farther than we find that he reasons, in our view, conclusively—And just as much may be said for Plato, Mohamed, or Franklin.

Hence the extreme difficulty of reasoning with Unitarians on Theological subjects. Quote a text opposed to their religious opinions, and they will, probably, first attempt to show that it is not found in some ancient manuscript, or that it is a mere figure of speech. If you beat them out of these holds, their dernier retreat is to the *fallibility* of the scripture writers—*Here they take their lurking places.* Is it a saying of Christ you quote? The reply is ready—"The Evangelist may have been himself mistaken, and have given a representation contrary to truth." Is it a text from the epistles of Paul? The answer is, "Paul wrote without any particular inspiration," and sometimes "reasons inconclusively."—Here they will lurk, until you are leaving them; and then they will triumphantly pursue you, quoting scripture, and proclaiming in the language of the Abstract, that "the Bible is their creed!"

But whatever professions of attachment they may make to the scripture, it is certain they have adopted what they are pleased to call "an improved version of the New Testament," which rejects, as spurious, important parts, found in our common Testaments. Yet without giving his readers any intimation of this, our author tells us, that Unitarians believe that the scriptures contain *authentick* records of God's *dispensations* and of his *revelations*, and that Unitarians have written in their defence.

In reading that article of the Abstract, in which these professions are expressed, a discriminating cautious theologian, possessing a high regard for every jot and tittle of the Bible, would probably suppose that a creed which, in a guarded and rather ambiguous manner, recognises the Old and New Testaments merely as containing authentick records of the dispensations of God and of his revelations to men, paid these sacred books rather a cold compliment. He would not even be satisfied with the additional consideration, that some men of celebrity who adopt such a creed, have written in their defence. Yet, judging from what our author here says, even *some theologians* and *most other men* but moderately acquainted with theological language and unfurnished with other means of knowing Unitarian peculiarities, would in all probability suppose that Unitarians take, without exception, all the parts of the Old and New Testament as

the ground of their faith, and the rule of their practice. But this would be an impression very different from what we have shown to be the true state of the fact.

If a man points me to a ship and cargo that he desires me to buy, and, after having examined the state of the vessel and the bills of the articles she contains, I make the purchase, I should then be very much disappointed and chagrined, were I informed that of this cargo *here* is a box of watches belonging to one man, and *there* a cask of guineas the property of another. Similar effects I have found to be produced on some honest minds, by reading certain exhibitions of Unitarian creeds. I have known inquiry to be made of some candid unsuspecting persons, *how* they were pleased with a particular Unitarian pamphlet; and the reply to have been, "very much indeed, because, just as we have been always taught, it speaks *well* of the scriptures." And when told that Unitarians usually reject considerable portions of the sacred volume, they appeared quite surprised, and replied, "You must certainly be mistaken, sir, for this pamphlet not only speaks well of the Bible, but also quotes largely from its contents." And when it was proved to them that the fact was certainly so, they appeared quite mortified and vexed at the deception practised upon them.

There is something in the conduct of Unitarians which renders it at least probable that, devoted to the cause of proselyting, they, like the Jesuits, when first introducing themselves as teachers of religion among people whose habits of education are opposed to their success—by keeping *concealed* those of their dogmas that would render them less acceptable—cunningly accommodate themselves to their circumstances.

It is admitted that, according to the notions entertained in military establishments, to hold out *false signs*, so as to deceive and mislead the enemy, is a kind of cunning, not only admissible but praiseworthy. This kind of artful accommodation, has the sanction of the most successful conductors of both ancient and modern warfare. That by this means Unitarians may, for a time at least, be successful in swelling their ranks and elevating their standard, cannot be doubted. For persons early taught to reverence the Bible as the word of God, even though they be not pious, would generally reject or receive with great caution, the instruction of those religionists who, in whole or in part, deny its authenticity, or call in question its divine authority. But by insinuating their own belief in the scriptures as generally received, Unitarians evade all opposition from habits of education, and introduce themselves, *at once*, into the confidence of those whom they would proselyte.

And after this difficulty is thus artfully avoided, it must be admitted that, among many classes of men, Unitarianism, beyond most other systems of religion, has many advantages for making proselytes.—She has nothing rigid either to be *practised* or *believed*. It is true she does not appear with advantage in the hovels of wretchedness, nor in the house of sickness, mourning, or death. It is true that the weary and heavy laden pilgrim who would find rest for his soul, chills at her breath and shrinks from her touch; yet, divested of many of the strict requirements of most other systems, she is far less offensive than they are, to the vicious, the conceited, the proud, and to most of the prosperous and the wealthy. To these classes of men, who from their pursuits of business and pleasure have but little time, and less inclination for examining what the scriptures teach of God and the way of salvation, and who therefore draw their conclusions on those all important subjects, not from divine revelation, but from their own notions of analogy derived from worldly objects, and from what is still worse, their own depraved feelings—it is not wonderful that the doctrine of the Trinity, and the manifestation of God in the

flesh, should appear absurd; and that they should prefer a system more accommodated to their carnal tempers, and their notions of worldly things: *especially* when such a system excludes from its requirements the orthodox notions of regeneration, faith and repentance, which are always humbling and painful to the haughty, unsubdued feelings of an unsanctified heart.

Now, though we are willing to admit the merits of the writer in his exhibition of this article of his creed, if merely its adaptation to proselyting can confer merit, or if it is to be judged by the same standard with which the manœuvres of a Hannibal and a Bonaparte are to be determined, yet the case is materially altered when we consider him as a minister of religion, solemnly professing to give us an exhibition of theological truth. But even here we will not try him by the strictest standard; for, though we would appeal from a military tribunal, yet we need not arraign him before the throne of religion, but *only ask at the judgment seat of common honesty*, whether a man who rejects a part of the scriptures, ought so to present his creed to the world, as to induce men to think that he believes the whole?—If the scriptures be true, "there is death in this pot."

"Unitarians believe one of the great truths taught in the scriptures, to be the unity and supremacy of God. As there is but one God, who made the heaven, the earth, and the sea, and all that in them is, so the scripture teaches that *He* alone is to be worshipped. That the Father is the only proper object of worship, is a truth which is urged upon us, both by the commands and example of our Saviour. 'Then said Jesus unto him, get thee hence Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.' 'After this manner, therefore, pray ye—our Father which art in heaven, hallowed be thy name,' &c. 'But the hour cometh and now is, when the true worshippers shall worship the Father, in spirit and in truth.' And in that day ye shall ask me nothing, Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he shall give it you.' In these texts of scripture we have the express commands of Christ to worship the Father only."—*Abstract, pages 4th and 5th.*

"Unitarians believe one of the great doctrines taught in the scriptures, to be the unity and supremacy of God." So do we—and also, that as there is but one God, who made the heaven, the earth and the sea, so the scripture teaches, that he alone is to be worshipped. But then we believe of Christ, "the Word who was made flesh and dwelt among us," that "all things were made by *him*, and without *him* was not any thing made that was made—that by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers—all things were created by him and for him." We believe also, that "he that built all things *is God*," and we cannot resist the conclusion from such premises, that *Christ is God*, and therefore to be worshipped.

With regard to our Saviour, it is not to be supposed that he would worship himself; but that he did permit himself to be worshipped by others, in numerous instances, is a fact which defies contradiction. And if he urged, by his commands, that the Father is the only proper object of worship exclusive of himself, he himself countenanced a violation of his own commands. But he did not teach this. The text proves no such thing. This will be particularly clear, if we advert to a few other texts, which candour requires an exhibition of, in connexion with those contained in the Abstract.

"'Whatsoever ye ask, in my name, that will I do.'—John xiv. 13. 'If ye ask any thing in my name, I will do it.'—14. 'That all men should honour the Son even as they honour the Father.'—John v. 23. We agree, that it is a religious obligation of the utmost importance, to render homage to no other being than the supreme God. Who, then, is he whom all the angels of God are commanded to worship?"—*Emory's Reply.*

"Now, we still maintain, that if these texts mean any thing, they prove the Father to be the only object of worship, notwithstanding Mr. Emory says they

prove no such thing. He has been careful, however, not to tell us what they do prove."—*Remarks on Emory's Reply.*

As Mr. Emory wrote on the spur of the occasion, and appears, intentionally, to have confined his remarks to very narrow bounds, he has contented himself with showing by a comparison of other texts, that the interpretation of these passages given by the writer of the Abstract is erroneous, without entering into as minute an examination as we could have wished, and as, perhaps, in other circumstances, he would have done.

But it appears very much like a wholesale way of arguing, on the part of the Remarker, to refute Mr. E. by *roundly asserting*, that if these texts mean any thing, they prove the Father to be the only object of worship!

If I am not very much mistaken, some of these texts prove that Christ, no less than the Father, is to be worshipped—a doctrine just the reverse of what they are so confidently adduced to support.

"Then saith Jesus unto him, Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv. 10. This text is a reply to the devil, who endeavoured to induce the Saviour to fall down and worship him. The question, then, is not whether God is to be worshipped in the *person* of the Father *only*, but whether God *only*, or God and the devil *too*, are to be worshipped. Christ's answer is, God *only*, not God and the devil *too*. The text then proves, that the true God is to be worshipped, and consequently, if Christ be one person of the true God, it proves that he is to be worshipped.

"Our Father which art in heaven, hallowed be thy name," &c.—Matt. vi. 9. According to Trinitarian notions of interpretation, the word Father in application to God, is used in two different senses. In those cases in which men address God by the appellation of Father, it is applied to the unity of the Supreme Being—Jehovah, God, the Trinity. This arises from the fact, that the triune God, is the author and preserver of men. In other instances, when the first person is to be distinguished from the second, it is applied to the first.* (See Stockius and Schleusner's Lexicons on the original word.)

"Our Father which art in heaven," on Trinitarian principles, may be explained to be equivalent to, "Our God which art in heaven;" and "your Father which seeth in secret," to "your God which seeth in secret." The preface to the Lord's prayer then, would simply teach, that prayer is to be addressed to God.

Again, John iv. 22.—"But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth." The Samaritans, indeed, attended to some forms of religion, and worshipped something; but they knew not what. But the Saviour informed the woman, that the time was come in which they were not thus ignorantly to worship, but that they should serve God in spirit and in truth. That the Father means God here, appears from the next verse, which seems to be partly exegetical of the one now under consideration; and hence it commences, "God is a spirit," &c. Then, the sense of the verse is—But the hour cometh and now is, when the true worshippers shall worship *God* in spirit and in truth.

These passages prove that God is to be worshipped. But if the three persons, Father, Son, and Holy Spirit, subsisting in one undivided essence, make the true God, then these texts, so far from teaching that wor-

* It is worthy of remark, that Father is never applied to the person of the Son. The only text that appears to oppose this opinion, is a passage in the 6th verse of the ninth chapter of Isaiah, where he is called "the everlasting Father." But every Hebrew scholar knows that this is a Hebrew phrase, expressive either of the *eternity* of his existence, or of his being the Father, that is, the Possessor, of the coming age—the gospel dispensation.

ship is due to the Father *only*, prove that the Spirit and the Son are also to be worshipped.

The argument here employed against the divinity of the Son is defective in two essential points. In the first place, it begs the question; and in the next place, reasons in a circle. Upon the supposition that the doctrine of the Saviour's divinity be true, we have shown that these passages prove him to be a proper object of worship. They must, therefore, have been adduced on the supposition that it is false. But this is producing evidence to prove it is false, upon the supposition that it is false! If carried out the reasoning runs thus: The Son is not God, because he is not worshipped. But how do you prove that he is not worshipped? Ans. These texts prove that none but God is to be worshipped. Ques. But how does it appear, that Christ is not God? Here the answer comes back to the old ground—These texts prove that none but God is to be worshipped.

As to John xvi. 23—"And in that day ye shall ask me nothing, verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you," if I am not mistaken, it implies something not very favourable to the Unitarian hypothesis. Mark the words with which it is introduced—"And in *that day* ye shall ask *me* nothing." Strongly implying, that the disciples had been in the habit of *asking Christ*, precisely in the sense that on that day they should *ask the Father*. For if our author will have *asking* in the *latter* case to mean prayer, it must equally mean so in the *former*. And if they had not been accustomed to *asking Christ*, what necessity could there have been for this direction? If Christ had taught them that he was *not God*, and had in their knowledge always prevented men from worshipping him, what probability could there have been that they would *ask* or *worship him*, when he was taken entirely away from them?

In showing the meaning of the text, let two preliminaries be observed.

1. The occasion on which the text was uttered—Christ is here giving his disciples directions, preparatory to his leaving them. While they enjoyed his blessed society, they had received instruction from his own lips. About to leave them, he informs them that for all necessary instruction, in preparing for the great work of the ministry, in which they were shortly to be engaged, they must at that appointed time *ask* the Father.

2. In the impartation of the extraordinary gifts to be bestowed upon the apostles and disciples, each of the persons of the Trinity had his appropriate work. In accomplishing it, Christ must leave the world.—"Nevertheless I tell you the truth; it is expedient for you, that I go away: for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you." John xvi. 7. And interceding with the Father, he must take a part with him in sending the Holy Ghost. John xiv. 16. And I will pray the Father and he will give you another Comforter, &c. It was the work of the Holy Ghost "to teach the disciples all things" necessary for them to know, and "to bring all Christ's instructions to their remembrance." And the Father's part, as we see from the last text quoted (John xiv. 16.), was to regard the prayers of the Son, and to unite with him in sending the Holy Spirit.

From the general strain of these chapters, taken in connexion, the subjects evidently alluded to are, the Saviour's ascension, and the descent of the Holy Spirit. And as Christ is the only Mediator between God and man, it was only through his name, the Holy Spirit, or any other good gift, could be imparted to sinful unworthy men. Hence the direction to *ask* in *his name*.

Infinite wisdom had so ordained, that it was not until Christ should obtain victory over death and the grave, and ascending on high should

lead captivity captive, and plead the cause of his people in the court of heaven; and not then, until the disciples should pray the Father in the Mediator's name, on the day of Pentecost, that the Holy Ghost would descend, to impart miraculous gifts for the successful promulgation of the gospel on earth.

The inference plainly is, that the *asking* in this text is confined *to that day*—the day of Pentecost—when the Comforter was to be sent, and therefore furnishes no ground to conclude, that Christ is not the proper object of worship. Nor are we to conclude that on that day, less than on any other, was he the object of worship; but only, that the Father was to be exclusively *asked* for that specified gift.

To prove that Christ is to be worshipped, it is sufficient for us to be able to adduce the example of the martyr Stephen—"And they stoned Stephen calling upon God, and saying, *Lord Jesus*, receive my spirit. And he kneeled down, and cried, with a loud voice, Lord, lay not this sin to their charge, and when he had said this, he fell asleep."—Acts vii. 59, 60. TRINITARIAN.

THE FAITH ONCE DELIVERED TO THE SAINTS.—*A Sermon delivered at Worcester, Mass. Oct.* 15, 1823, *at the Ordination of the Rev. Loammi Ives Hoadly, to the Pastoral Office over the Calvinistick Church and Society in that Place. By Lyman Beecher, D.D.*

As this is no ordinary sermon, we shall allow it a space in our review, which we can very seldom afford to compositions of the class to which it belongs. We take this opportunity, however, to say, that although it will be impracticable to insert in our scanty pages a review of the whole, or perhaps the half, of the occasional sermons which now proceed from the American press; yet it is our intention to do more in this way than we have hitherto done.—We shall endeavour to give a short notice of the most of those which we peruse, and of which we shall think that our readers would be willing to know the purport, and our opinion of their merit or demerit.

The text of the discourse before us is taken from JUDE 3.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith, which was once delivered to the saints."

It will be seen how Dr. Beecher introduces his subject, states his design, and lays down the doctrines which in his opinion should be specified as belonging to the evangelical system, by the following quotation:

"By the faith once delivered to the saints, is to be understood the doctrines of the gospel. These were delivered to the saints by holy men, who spake as they were moved by the Holy Ghost. The saints to whom they were delivered, were those who constituted the church under the old dispensation, and the new.

"The exhortation to contend for them earnestly, supposes that they would be powerfully assailed; and, yet, that they might be known and defended.

"It is proposed, in this discourse, to give an epitome of what is supposed to be the faith delivered to the saints;—to state the reasons for believing it such;—and to point out the manner, in which it becomes the churches of our Lord to contend for it.

"The faith once delivered to the saints included, it is believed, among other doctrines, the following:—

"That men are free agents; in the possession of such faculties, and placed in such circumstances, as render it practicable for them to do whatever God requires; reasonable that he should require it; and fit that he should inflict, literally, the entire penalty of disobedience—such ability is here intended, as lays a perfect

foundation for government by law, and for rewards and punishments according to deeds.

"That the law of God requires love to God with all the heart, and impartial love for men; together with certain overt duties to God and men, by which this love is to be expressed; and that this law is supported by the sanctions of eternal life and eternal death.

"That the ancestors of our race violated this law; that, in some way, as a consequence of their apostacy, all men, as soon as they become capable of accountable action, do, *of their own accord, most freely,* and *most wickedly,* withhold from God the *supreme love* and from man the *impartial love* which the law requires, beside violating many of its practical precepts: and that the obedience of the heart, which the law requires, has ceased entirely from the whole race of man.

"That, according to the principles of moral government, obedience, either antecedent to transgression or subsequent, cannot avert the penalty of the law; and that pardon, upon condition of repentance merely, would destroy the efficacy of moral government.

"That an atonement has been made for sin by Jesus Christ; with reference to which God can maintain the influence of his law and forgive sin, upon condition of repentance towards God and faith in our Lord Jesus Christ:—that all men are invited sincerely, in this way to return to God, with an assurance of pardon and eternal life if they comply.

"That a compliance with these conditions, is practicable, in the regular exercise of the powers and faculties given to man as an accountable creature; and is prevented only by the exercise of a voluntary, criminal aversion to God so inflexibly obstinate, that by motives merely, men are never persuaded to repent and believe.

"That God is able, by his Spirit, to make to the mind of man such an exhibition of the truth, as shall unfailingly convince him of sin, render him willing to obey the gospel, and actually and joyfully obedient.

"That this special influence of the Holy Spirit is given according to the supreme discretion or good pleasure of God; and yet, ordinarily, is so inseparably associated with the use of means by the sinner, as to create ample encouragement to attend upon them, and to render all hopes of conversion while neglecting or rejecting the truth, or while living in open sin, eminently presumptuous.

"That believers are justified by the merits of Christ through faith; and are received into a covenant with God, which secures their continuance in holiness forever:—while those, who die in their sins, will continue to sin wilfully, and to be punished justly for ever.

"That God exercises a providential government; which extends to all events in such a manner, as to lay a just foundation for resignation to him in afflictions brought upon us by the wickedness of men, and for gratitude in the reception of good in all the various modes of human instrumentality—that all events shall illustrate his glory and be made subservient to the good of his kingdom —and that this government is administered, in accordance with a purpose or plan, known and approved of by him from the beginning.

"Finally, that the God of the universe has revealed himself to us as existing in three persons, the Father, the Son, and the Holy Ghost; possessing distinct and equal attributes, and in some unrevealed manner so united as to constitute *one God.*

"These are the doctrines, which, it is believed, were delivered to the saints, and which have been held substantially, though with some variety of modification, by the true church of God in all ages. To prevent circumlocution, I shall, in this discourse, call them *the Evangelical System,* and for the same reason, I

shall call the opposite *the Liberal System.**

"It has been common to support these doctrines by the quotation of proof texts. But to these a different exposition is given more reasonable, it is said, and carrying with it a higher probability of truth; which leads to critical exposition, and opens a wide field for evasion and creates perplexity and indecision.

"My design at present is to avail myself of collateral evidence only, with the view of attempting to decide in this way which is the correct exposition of the proof texts, the evangelical or the liberal exposition.

"For the sake of argument, we shall suppose the evidence from exposition to be on each side exactly balanced, and proceed to lay into the scale of evangelical exposition those arguments which seem to furnish evidence of its correctness."

On the statement here given of the chief articles of what Dr. B. denominates the *evangelical system* we remark, that although it will doubtless be considered as a Calvinistick statement, it is, nevertheless, one to which some who are Calvinists, in the strictest and most proper sense of the term, would not unreservedly subscribe. To one or two articles they would certainly except. The peculiar sentiments of the class of Calvinists to which Dr. B. belongs, are also apparent in some other parts of this discourse. Yet he claims, and justly, as belonging to those who *substantially* hold the evangelical system, not only all Calvinists of whatever description, but a great many who would by no means consent to be denominated Calvinists at all. Nay, it is on the truth as held by all who appear to "be renewed in the spirit of their mind," that Dr. B. grounds almost the whole of his weighty arguments and powerful appeals. In a few instances only he brings forward some of his favourite peculiarities, which he certainly introduces with great address, and presses with much point and ingenuity. But we have made the foregoing remarks because we think it important—highly important—that it should be kept distinctly in view, that the forcible, and as it seems to us conclusive reasoning of this discourse, does not depend on holding as articles of faith *all* that enters into Dr. B.'s statement. This indeed he suggests in the above quotation, and at page 40 of his sermon, he admits it explicitly. In a word, the whole force of his argument, or nearly the whole, is drawn from the sentiments and practice of all those who hold the doctrines of the Trinity, the natural and deep depravity of man, the consequent necessity of regeneration by the Spirit and grace of God, justification by the righteousness of Christ, a holy and exemplary life, and a state of future and endless rewards and punishments.

We shall now give an analysis, or epitome, of the remainder of the discourse, advertising the reader that what is marked as quotations is in the words of the author, and that what appears without such marks, is our own summary exhibition of what we take to be his meaning. In "laying into the scale of evangelical exposition those arguments which seem to furnish evidence of its correctness," Dr. B. says, "I observe then that—

I. "The doctrines of the evangelical system are in accordance with the most direct and obvious meaning of the sacred text. By *obvious meaning*, I intend that which is actually suggested, without note or comment, to the minds of honest and unlettered men. That the proof texts teach the doctrines of the evangelical system in this manner, is alleged by

* "I choose to call these doctrines the evangelical system, not only because I believe them to be the gospel; but because no man, or denomination, has held them so exclusively, as to render it proper to designate them by the name of an individual or a sect. It is a select system, which some of almost every denomination hold, and some reject; and which ought to be characterized by some general term indicative of the system as held in all ages and among all denominations of Christians."

learned infidels as a reason for rejecting the inspiration of the Bible; by Unitarian commentators and writers, as a reason for restraining, modifying, and turning aside the text; and by critics, who translate, or expound without reference to theological opinions."—"All versions, and all expositions according to the obvious meaning, of whatever country or age, do substantially agree in the evangelical system; and agree with the understanding of mankind at large, who read the Bible. The Bible, for the most part, was written also by men who understood language only according to its obvious meaning; and for the use of men, to whom it must have been a sealed book, upon any other principle of interpretation."

"Now if the obvious meaning of the proof texts be not the true one, the common people have no Bible." They have a book to whose real meaning they have no access. This would "implicate the character of God, as having practised on his subjects a most deplorable deception," —requiring them to believe and obey what they cannot learn from the language in which it is communicated. It may well be said that such an imputation would be a libel on the divine character.

2. "It is the uniform testimony of the Bible that the righteous love the truth, and that the wicked are opposed to it."

The author argues from this *datum*, that the system which "persons of confirmed vicious habits, the profane, liars, drunkards, thieves, adulterers, and all the impure," hate, and ridicule, and forsake, has, from that very circumstance, very considerable claims to be reckoned "the faith once delivered to the saints." And that the system which is more acceptable to such men, cannot be justly considered as the system delivered to men by the God of holiness. Let the evangelical and liberal systems be compared on this ground, and will it not be found that, generally, the former is repulsive to the "pleasure-loving and licentious community of the world?" And will it not also be found, that the majority of those that are truly pious, (if there is such a thing in the world as piety manifested by the course of life,) are decidedly in favour of the evangelical system? With which system are the gay, and the fashionable, generally the most pleased? Is it not undeniably with the opposite of the evangelical system? If so, is it not fairly, and reasonably, and scripturally deducible, that the evangelical system is the true system?

3. "The evangelical system produces the same effects universally, as were produced by the faith delivered to the saints."

The doctor, arguing from the moral axiom, that "identity of moral effect proves identity of moral cause," contrasts, on this ground, the evangelical system with the liberal, to the evident disadvantage of the latter. He shows that the very same objections are advanced against the evangelical doctrines, that were advanced against the doctrines delivered to the saints. The same objections are now made to the evangelical doctrines of *the sovereignty and decrees of God, human depravity, the necessity of regeneration, justification by faith*, &c. And it is now also objected that the evangelical system is embraced by the poor and the illiterate, rather than by the rich and the learned, and the great.

It would lengthen this article unduly, to dwell particularly upon the coincidence between the "primitive faith," and the evangelical system, which the author instances in the features of both, apparent in strict morality, revivals of religion, "deep convictions of sin, sudden joy in believing, followed by reformation and a holy life," the spirit of missions, "a piety of great solemnity, ardour, and decision," the generally calm, frequently happy, and sometimes triumphant death, and the most unwavering confidence in the truth believed.

On all these points the doctor's reasoning is remarkably clear and convincing.

4. We know what was the faith delivered to the saints from the councils of the early centuries of the Christian era. We find this faith defended in those councils; and those very opinions, which are called "liberal," considered as heretical novelties, and consequently rejected.

5. The Apostle John saw in vision, under the altar, the souls of them that were slain for the word of God, and for the testimony which they held (Rev. vi. 9.), and which in another place is called the testimony of Jesus Christ, (Rev. xii. 17.) These are the martyrs under pagan Rome. Again it is said, with reference to those who were to suffer under what the doctor calls, and correctly too, papal Rome, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus," (Rev. xiv. 12.) Now we know certainly from authentick history, what was the faith of the martyrs under papal Rome; and we know also, that it was the same essentially with the evangelical system.

The remarks contained in the last part of the discourse, relative to the manner in which Christians ought to contend for the faith delivered to the saints, are of the utmost importance. The author very justly maintains, that Christians ought not to meddle with the ordinary detail of politicks. "In questions involving national responsibility, such as a declaration of war, suppression of slavery, &c., it becomes them to raise their voice, and exert their united influence." But generally it would be more for the interest of religion, if Christians would exert simply the influence of an independent and well directed suffrage—not attaching themselves exclusively to any party, but choosing for themselves, as far as is possible, the best qualified men for office. We cannot forbear presenting to the reader the following highly interesting paragraph.

"Beside, if Christians enter deeply into political disputes, they will be divided, and one denomination arrayed against another, in their prayers and efforts; and one Christian against another, in the same church. A spirit of party zeal creates also a powerful diversion of interest and effort from the cause of Christ—creates prejudices in Christians one against another; and in the community against the cause itself—annihilates a spirit of prayer, and efforts for revivals of religion, and renders Christians the mere dupes and tools of unprincipled, ambitious men. No sight is more grievous or humiliating, than to see Christians continually agitated by all the great and little political disputes of the nation, the state, the city, and town, and village; toiling in the drudgery of ambition, and flowing hither and thither like waves which have no rest, and cast up only mire and dirt. I am persuaded there has been utterly a fault among Christians in this thing; and there is no one particular in which it is more important that there should be a reformation."

The length of this article, already too great, will not allow us to notice in any detail, the very judicious observations of the author, respecting the importance of catechetical instruction, institutions of learning, faithful enunciation of the sanctions of the gospel, and written discussions in contending for "the faith delivered to the saints." We pass, therefore, to the last particular. It is "a careful maintainance of the apostolick tenure of membership in the visible church,"—that is "a credible profession of repentance towards God, and faith in the Lord Jesus Christ." This indeed was maintained for some time by the fathers of the New England churches; but there was, for a considerable time before Edwards, a most ruinous relaxation in this respect. The history of the New England churches speaks a language which every pastor ought to hear and feel. By their receiving multitudes of persons who gave no

good evidence of piety, they soon had to sacrifice the pungent preaching of the divine word. The majority of the people soon began to desire "smooth words" from their preachers; and this was the fruitful source of Socinianism.

The discourse concludes with a warm, close and powerful address "to the hearts and consciences" of the hearers to decide fairly, and conscientiously, and in view of all consequences, on the point which had been discussed, whether the evangelical system be not manifestly "the faith once delivered to the saints."

We exceedingly regret, that notwithstanding the length of this article, we have been obliged in giving an analysis of Dr. Beecher's discourse, to reduce it nearly to a meagre skeleton. The spirit, and force, and happy illustrations of the author, and the strong points of view in which he places the truth, are almost wholly lost. But we still hope that what has been said, will so indicate the train of reasoning, as to be useful in itself, and to induce many to give the whole sermon a careful perusal: and it is not for us to understand how this can be done, with a fair and honest mind, without producing a conviction that what is called the liberal system, possesses no one discriminating feature of "the faith once delivered to the saints," that it is consequently false in itself, and must be fatal to all who build on it their hopes for eternity.

The style and manner of Dr. B. appear to us admirably adapted to his subject and purpose. His language is not in all cases minutely accurate, but it is clear, copious, manly, free, and spirited. It is the language of one who is familiar with good writers, and practised in composition; but who in writing is intent on things rather than on words. Such compositions are always pleasing; and for pulpit addresses are perhaps the best of all. As a disputant Dr. B. has few equals. We are curious to see how the Socinian corps, on which his attack has been made, and with which he is surrounded, will attempt a defence; or whether they will attempt any defence. We hope, as this sermon is published under a copy-right, that the printer who holds that right, will send a good supply of copies into the south and west; where they are scarcely less needed than at the head quarters of *liberality* itself, which, as every body knows, are established in the east.

A Sermon, delivered in the Second Presbyterian Church, in the city of Pittsburgh, on the occasion of the Organization of the Mission Family lately sent by the Board of Trust of the Western Missionary Society, to the Ottoway Tribe of Indians. By the Rev. Obadiah Jennings, A. M.

Zech. iv. 6, 7.—"This is the word of the Lord unto Zerubbabel, saying, not by might nor by power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the head stone thereof with shouting, crying grace, grace unto it."

In the introduction of this discourse the preacher shows "that Zerubbabel was but a type of the Lord Jesus Christ," who hath laid in Zion "a stone, a tried stone, a precious corner stone, a sure foundation." He therefore infers, "that the words of the text have a special reference to that spiritual temple, or house of God, which this same mighty Redeemer, through many ages, has been building thereupon. He is that great Zerubbabel, whose hands have laid the foundation of this house, and his hands shall also finish it."

The preacher proceeds to show, 1. "That this work has ever been carried on, and will eventually be completed, not by human might or authority, but by the Spirit of the living God." In discussing this point, a judicious and clear distinction is shown between the *use* of means, and their inherent *efficiency*. That means

are ordinarily employed, and that it is our indispensable duty to use them, but that it is God alone who crowns them with success.—That it is by the mighty power of his Spirit, and by his immediate operation, that, in every instance in which it takes place, the human heart is renewed and sanctified.—That the providence of God, moreover, orders or overrules all events, and with a reference ultimately to the extension of his kingdom in the world. From these principles, the speaker urges the diligent and active use of all proper means for extending the gospel, and the duty of looking to God, and trusting in Him, to render them effectual.

In the 2d division of the subject, Mr. Jennings shows "that we are not to expect that this work will be accomplished without opposition." He remarks, that "in no period of the history of fallen man, was there ever commenced a work of genuine benevolence, or indeed any undertaking in pursuance of the will of God, that did not excite the hostility, and meet the decided opposition of the world." This opposition was made to the building of the temple, to which the text refers, "although the enterprise was begun according to the word of God, and in pursuance of the edict of the most powerful monarch then upon earth.—So it is now, and ever will be, till the great Master builder of the temple shall bring forth the head stone thereof with shoutings, crying, grace, grace, unto it." He then very pertinently illustrates this point, "by the opposition that is now making to the several missionary societies in our country, who are endeavouring, through the operation of the churches, to send the inestimable blessings of the gospel, together with the blessings of civilization, to the benighted inhabitants of foreign lands, and especially to the heathen tribes on our own borders." On the subject of this part of his discourse, the author refers to an extended note inserted at the close, in which he combats powerfully the objections which are made to missionary enterprises; and refers to the speech of—we know not whom, except that he was a member of congress, "against the missionary cause, and the command of the Lord Jesus Christ." An inquiry is instituted, in this part of the sermon, into the true cause of this opposition; and it is traced to a real cordial hatred of the cause itself, and of the effects intended to be produced.

In the 3d division of the subject, the preacher proposes to show, "that no opposition which can be made, will prevent the progress and final completion of this spiritual temple." "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." "What! could not they who thus opposed the rebuilding of the temple, supported by the might and power of the Persian empire, prevent a small and apparently insignificant remnant of a people, that had been scattered and peeled, from carrying on and completing a work, which, in the view of their opponents, was so execrable? And why? The Lord of Hosts was with them.—The mighty God of Jacob was their refuge. In the Lord Jehovah, in whom they trusted, is everlasting strength. Hence then, we are led to the certain and cheering conclusion, that no opposition which can be made to the erection of that spiritual temple, which is now arising in Heathen lands, will avail to interrupt its progress, much less to prevent its final completion." The speaker, after shortly illustrating and confirming this pleasing truth, concludes with an animating address to the missionary family, and to the society by whom they were employed.

The discourse is, in all respects, creditable to its author. It is appropriate throughout. It is well reasoned. The strain of it is eminently serious and evangelical. And we rejoice to find that our western brethren are pursuing the great object of evangelizing the heathen, with a zeal, and an understanding of the subject, and an ability to confound, if not to convince gainsayers, which

promises well; and which we hope is the presage of success to their most benevolent and praiseworthy undertaking.

A Sermon delivered in the Presbyterian Church, Washington, Pa. September 2, 1823, *on the occasion of the Designation of the Rev. Ludovicus Robbins, to the work of a Missionary to the Heathen, and to the Office of Superintendent of the Mission among the Ottawa Indians. By the Rev. Andrew Wylie, A. M. President of Washington College. To which is appended the Address and Instructions of the Board of the Western Missionary Society delivered to him on that occasion.*

Luke xiv. 23.—"And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

It appears that in something less than a year after the sending out of the mission family, at whose organization the discourse reviewed above was delivered, "the Board of Trust of the Western Missionary Society" were prepared to ordain and appoint to his office, a superintendent of their interesting Indian establishment. It was on this occasion that the president of Washington College delivered this able and excellent discourse.

"The Christian religion," remarks the preacher at the outset, "is distinguished by the magnitude and extent of its requisitions, as well as of its blessings. It claims the control of our whole persons; the disposal of all our time; and the use of all our possessions. The interests which it discloses are such as completely to engross the attention, and to put all our powers into the most vigorous operation. It demands the government of our social, as well as of our private principles, and presenting before us a sphere of benevolence large as the world and lasting as eternity, it impels us to action, with an urgency that admits of no delay, and a devotedness that forbids every reservation. Its Author, if acknowledged at all, must be acknowledged as absolute and supreme, 'our Lord and Master.'"

After this follows a short exposition of the parable from which the text is taken; and it is concluded with affirming that "the Gentiles are meant in reference to whom the direction contained in the text is given—Go out into the highways and hedges, and compel them to come in." The nature of the *compulsion* mentioned in the text is then explained. In speaking of this, Mr. W. says—"None surely can understand the application of physical force. Nor can it mean those tortures which superstition and bigotry have sometimes employed, to enforce compliance with their arbitrary dictates. It is altogether of the moral kind.—So we speak of cogent arguments, and of a person's being constrained by a sense of duty." The author remarks that this language, however, is never used except when there is opposition to be overcome. He then shows from scripture, that such an opposition exists naturally in every human heart to the demands of the gospel; and that to overcome this opposition, "appears to be the precise object of the compulsion spoken of in the text. It is important, therefore, to inquire what are the elements which enter into the composition of this compulsion, or moral force, which we must bring to bear on the minds of the heathen, in order to compel them to come into the church of God. The chief of them are *sincerity, authority, example,* and *kindness.* Truth supported by these auxiliaries is irresistible." The preacher argues in a manner at once close and popular, in favour of this last position; but we cannot follow him farther than to say that he derives his arguments from experience and from scripture; from the constitution of the church; from the effects of a proper religious education; from that order of means which the Great Head of the church has appointed for her edification, as well as for the conviction and conversion of sinners; from the requisite qualifications for the gospel ministry; from the character and teachings of

the Saviour himself; from the manner in which the apostles taught and acted; and from the principle on which the injunction is grounded—"Let your light so shine before men that others seeing your good works, may glorify your Father who is in heaven." Here Mr. W. meets and combats the foolish notion, that the compulsion of which he had been speaking, "interferes with that freedom of opinion which should be allowed to all in matters of religion." He shows that this notion really goes to forbid the use of all means whatever, in communicating religious instruction. He next answers the objection, "that to ascribe so much to these elements of instruction is to make religious belief a mere matter of sympathy." He admits that "this is, in part, true," and then shows, in a very striking manner, that it is the law of our nature that we should be influenced by sympathy; that when rightly directed, it is and ought to be a powerful agent in favour of morals and piety; that it is from *sanctified sentiment*, or what they have experienced of the power of divine truth on their own hearts, that unlearned pious people derive the evidence, and the best of all evidence, that the scriptures are the word of God. He then remarks that it must be observed, that all he has hitherto said, relates to "instruments and means—not that the happy result is to be considered as the proper effect of any power belonging to means and instruments, exclusive of the agency of the Holy Spirit in, and with them:" but that "while we are putting into full and vigorous operation all that power which belongs to the means that God hath directed for the conversion of the heathen, we are then warranted to look for success. While we compel them to come in, they will be brought; and when '*many* shall run to and fro knowledge shall be increased.'"

In the II. division of the discourse, the speaker proposes "to inquire how we are to bring the efficacy of this moral compulsion to bear upon the heathen." We could wish that our limits permitted us to give extracts from this part of the subject, which is handled in a very able manner. But we can do no more than mention the topicks from which Mr. W. derives his arguments and appeals. (1) "We must show to the heathen that we ourselves, do sincerely believe in the doctrines of that religion which we would offer to them." (2) "It is not enough that we take measures to send a preacher or preachers of the gospel among the heathen: we must take measures to send the gospel itself to their hearts, seconded and urged by practical demonstrations of its influence on our own." This we think is only an extension of the former particular, and would better not have been numerically separated from it. But there is here a very powerful presentment of interesting and important truth. "Finally—in all our efforts in the missionary cause, we must unite the influence of love, with that of sincerity, authority, and example."

Mr. W. next shows that a missionary spirit has a powerful *reaction* on those who cherish it, so that "the vigorous prosecution of measures for extending the blessings of the gospel abroad, has been the most effectual means of multiplying its trophies at home." "The hypocrisy and self-deception," of those who oppose missions, is made in this part of the sermon to stand out in such bold relief, and is so exposed in all its nakedness, as really to excite both indignation and pity. Some of the most plausible objections to missions are afterwards stated and replied to in detail—Such as that "the time for the conversion of the heathen has not yet come; that missionary operations cannot be prosecuted to advantage, till the differences of opinion which prevail in the church are done away; and that there is a great want of success in the missionary operations of the present day." Each of these objections is most triumphantly repelled; and the discourse is then closed with some

remarks which we have not elsewhere met with, and a short exhortation to the suitable discharge of the duty which had been explained and recommended. The remarks to which we have referred, are in substance these—that in every age of the Christian church, there has been something *peculiar* to "try the sincerity of the professed followers of Christ. For many ages it was persecution. In the present age it is the pressing demand for missionary labours and contributions. *Here* lies our trial. Here is that which will put our sincerity to the test."

On the whole, we have to say, that after all the missionary sermons we have read, and they have not been a few, we have read this with pleasure, and think that it classes among the best we have seen. It is not declamatory. It is made up of argument, and yet it is warm, and in some instances vehement. It exhibits evidence that the author has attended far more to the *operations*, or to what some would call the *philosophy* of the human mind, than is apparent in most discourses of a similar kind. Yet there is nothing abstruse, or very abstract; and all is made to bear on the point discussed naturally and happily. In characterizing the style of this sermon, we should say that it is simple, perspicuous, and nervous.

The sermon is accompanied with an "ADDRESS AND INSTRUCTIONS to the REV. MR. ROBBINS and other members of the missionary family, then and previously sent out on the mission." This address it appears was "prepared and delivered in the name and on the order of the Board of Trust of the Western Missionary Society, by the secretary." The name of the secretary is not mentioned, but we know that the office is held by the Rev. ELIJAH P. SWIFT, and that he has been second to no one in zeal and activity, in all the concerns of this important mission. We have not room to give even an analysis, or epitome, of the address. We can only say that, unlike some addresses on such occasions, it does not rest in vague and general directions, and pathetick exhortations. It descends to particulars, details the missionary duties with precision, and points out plainly the path to be pursued in almost every circumstance in which the missionaries can be placed, and on the occurrence of difficulties which they may have to encounter. At the same time, it is eminently both affectionate and pious. We have learned with lively pleasure, that there is a flattering prospect of success in this mission; but that, like most others, it is in great need of funds. We hope that the friends of missions will not suffer it to languish for the want of support. The members of the society by which it has been organized, are considerably advanced toward the frontier; and may reasonably expect aid from their brethren in the more central and wealthy districts of our country.

Literary and Philosophical Intelligence.

A New Era in Chronometry.—Mr. Harrison G. Dyar, late a member of Middlebury College, Vt. now a resident in this city, has invented a Clock, the principles and movements of which are entirely different from those of Chronometers now in use, and are not to be found in any treatise on Mechanics extant. The pendulum moves in a cycloidal arch, and performs long and short vibrations in equal times; while that of our common Clock swings in the arch of a circle, and makes unequal vibrations in unequal times. The striking and chronomical parts are no less peculiar; the hammer which is balanced and turns on a pivot, strikes the internal limb of the bell, and is so easily put in motion, that eight ounces of power is sufficient for that purpose. The machinery of the whole is surprisingly simple; it requiring but two wheels to continue the operation eight days without a renewal of the power—three will do this a year, and four will perpetuate its motion a century. Ease, strength, and uniformity are striking characteristics in all its movements. Two

Clocks, as above described, are now in operation at Messrs. Sawin and Dyar's Clock Manufactory, in this city, which I understand the Inventor intends shortly to exhibit before an enlightened and discerning public; when I hope a more minute description will be given of this truly ingenious piece of mechanism.

The House of Bourbon, it is calculated, reigns at this time over forty-seven millions of people in Europe, viz:—Naples and Sicily, (new census) 5,422,889; Spain, 10,500,000; Tuscany, 300,000; and France, above 30,000,000.

To give some idea of the diversity of languages and idioms employed by the various nations who inhabit the vast empire of Russia, it will be sufficient to mention that the Bible Societies have already caused the Bible to be translated into twenty-nine languages or dialects, for the use of that empire.

Two English gentlemen have penetrated, in New South Wales, nearly sixty miles beyond Lake George, to the latitude of 36° south. They passed over a great extent of fine grazing country, thinly timbered forests, and open downs, abounding in limestone, rich soil, and herbage, and fine water. From their last station they could see with the aid of a glass, to within twenty miles of the coast, over a country apparently rich, and thinly wooded. The natives who accompanied them said, the *salt water* was only one day's journey further. About twenty miles from Lake George, they passed a beautiful and very considerable river, which, as they conjectured, must discharge its waters into the ocean.

Extent and Population of America.—The following estimate of the extent, in square leagues, and population, of the continent of America in 1822, was lately transmitted by Baron de Humboldt from Paris, to President Bolivar, with the accompanying letter:

	Square Leagues.	*Population.*
Mexico, or New Spain	75,330	6,800,000
Guatamala	16,740	1,600,000
Cuba and Puerto Rico	4,430	800,000
Colombia { Venezuela	33,600	900,000
Colombia { New Grenada	58,250	1,800,000
Peru	42,240	1,400,000
Chili	14,240	1,100,000
Buenos Ayres	126,770	2,000,000
Total formerly Spanish	372,110	16,400,000
United States	125,440	10,200,000
Brazil	256,990	4,000,000

The above surfaces have been calculated with great care, on maps rectified by astronomical observations. The calculations have been several times repeated by M. Mathieu, Member of the Board of Longitude and of the Institute, as well as by myself. The results differ from those published in 1809 in the Political Essay on Mexico. Then the inhabited parts alone had been calculated, without including the desert regions, over which the independent tribes of the indigenous inhabitants wander. Now the whole extent of each country, to its furthest limits, has been measured.

The population of the different parts of Spanish America is very uncertain, nevertheless each portion has been calculated according to the latest data which have reached me. The present estimate ought to be considered in the same light as all my other works on America; they are no other than essays, in which every thing will have to be done over again. Statistical calculations can only be rendered perfect by degrees, in like manner as the elements of meteorological and astronomical tables.

Comparison.—Spain contains 16,094 square leagues—Europe contains 304,710 square leagues, and the whole of Southern America, 581,891 square leagues.

(Signed) HUMBOLDT.

North Carolina Gold.—We were shown, a few days since, by Benj. G. Barker, Esq. a lump of virgin gold, in its natural state, which weighed nearly *four hundred* pennyweights. It was procured in Cabarrus, and is, probably, on account of its purity, brilliancy, and shape, the handsomest specimen of North Carolina gold that has yet been found. Mr. Barker intends to take it with him to New York, that the incredulous in that city may have ocular proof, that pure gold in masses is actually found in this State.—*Fayetteville Observer.*

The prize of one hundred dollars, offered by the ladies of New York for the best essay on the materials composing the Grecian Wreath, has been awarded to Professor Anthon, of Columbia College, who contended for the Olive.

The Chesapeake and Delaware Canal Board returned to this city a short time since.

We understand that they have been zealously occupied with the Engineers in the investigation of the ground over which the various proposed lines of Canal must pass—and as the professional gentlemen are now engaged in the examination of the necessary details, previously to their final report, we have every reason to expect that some decision will be made at an early period.

Captain Parry's Journal of his Second Voyage for the Discovery of a North-West Passage, was to be published in London in December last, with Maps and Plates.

A manufactory of flour, or meal from leguminous fruits, has been established in France, and the benefits of it have been fully recognised. The flavour of the different fruits and roots is said to be completely preserved, and it is believed that in the state of meal, their farina is more digestible and wholesome than when dressed in the usual way. A few minutes only, are sufficient to convert this flour into soups and pottage. Hence an economy of time and fuel.

The *Spectator*, published at Edwardsville, Illinois, states that twenty miles to the eastward of Carlyle, in that state, there is a well, of the water of which is made salt, equal in quality and effect to that of Epsom in England. The well is capable of affording, daily, one hundred gallons of water, which, being evaporated, will yield at least fifty pounds of pure salt.

Improved Method of Tanning.—Dr. Hayden, of Baltimore, is stated to have discovered a very important improvement in the art of converting raw hides into leather, by means of a pyroligneous preparation, the use of which he has secured by letters patent, under the seal of the United States. By this method, it is said, raw hides, of any description, after the usual process of hairing and baiting, are converted into excellent leather in less than thirty-six hours.

Newly constructed Masts.—An English paper says, "the Genoa, 74, Captain Sir Thomas Livingston, is ordered to sea immediately, to try the newly constructed mast, which consists of a much greater number of pieces than heretofore. A considerable saving is contemplated by this, not only in the original purchase of the timber, but in the event of the mast sustaining injury, the sound parts will be easily convertible."

A dreadful explosion took place in a colliery at Whitehaven, England, by which 32 persons were killed, viz. 14 men, 16 boys and 2 girls; 17 horses were also killed. The explosion was occasioned by an accumulation of fire damp.

Steam Boat Improvement.—It is mentioned in a late Montreal paper, that a new steam boat had been built there for the purpose of towing vessels on the St. Lawrence, which on her first trip went 45 miles in 4 hours and 20 minutes; sailing against the most rapid part of the current with ease, and where no vessel had ever been able to pass, without the assistance of a strong wind.

We are informed, that Benjamin Jourdan, of Putnam county, Geo. has recently invented an instrument for taking the sun's meridian altitude, for accuracy and simplicity perhaps superior to any thing of the kind in use. Its great accuracy has been ascertained in measuring the sun.—We give this information as we received it.—*Georgia Jour.*

A very useful substance has lately been invented in France, for the preservation of various articles from injury by dampness and wet. It is known by the name of "Hydrofuge," and is of such a nature that it penetrates paper, wood, plaster, &c. and renders them quite impervious to water. Common pasteboard may thus, if made in the form of a vessel, contain a liquid for almost any length of time. The Hydrofuge preparation of Messieurs Prosper is applied effectually to the walls, floors, and roofs of houses, to furniture and to linen clothes. Busts and statues in plaster may thus be preserved, and even rendered almost as hard as stone. This substance, it is hoped, may soon be introduced into this country, for it is likely to become extensively useful, as a space six feet square may be covered with it for a little more than a dollar.

Portable Gas.—A late London paper notices the starting of one of the regular coaches at 8 o'clock at night, brilliantly illuminated with portable gas, amidst the acclamations of a large concourse of people. The experiment, it is said, has succeeded beyond the most sanguine expectations of the projectors.

Religious Intelligence.

The publications made at present in this country, under the general title of *Religious Intelligence* are so numerous and extensive, that no individual, who has any other stated occupation could, we verily believe, read the whole, if he should devote to it all his leisure hours. What is to be done? For ourselves we have determined to *epitomise* what shall appear most important, to publish at length original communications, and to give other details only when they shall be found peculiarly important and interesting; and even among these there must be a selection. This plan, although it will increase our own labour, will enable us to convey

to our readers, that general information in regard to the state of religion, and the progress of missions, and a few animating narratives, which every real friend to the cause of Christ must desire, and ought to possess. To something like this the great mass of the religious publick must of necessity be confined.

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BIBLE SOCIETIES.

"THE NINETEENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, 1823, WITH AN APPENDIX," is, we think, not less interesting than any one previously sent forth by that WONDERFUL INSTITUTION; which the whole Christian world ought to contemplate with gratitude to God, that in the order of his providence, he has brought it into existence, and given it so wide and so salutary an influence. It begins with stating the operations of the several Bible Societies with which it communicates in EUROPE, ASIA, AFRICA, and AMERICA. All these are represented as in a prosperous and progressive state—in different degrees, of course, but all in a good and encouraging degree. We were particularly gratified to find that notwithstanding the hostility of the Pope, the Bible is gradually obtaining an increased circulation, and a favourable reception, among the Roman Catholicks in various places. The report, in narrating domestick occurrences, first pays a tribute of respect to their late excellent and lamented secretary, the Rev. JOHN OWEN. It then adverts to the death of WILLIAM BLAIR, Esq. "a most active and useful member of their body for many years," and who a little before his death made a donation to the society, "of nearly the whole of his most costly and extensive collection of Bibles and biblical works in various languages." The successor of Mr. Owen in the secretaryship of the society, is "the Rev. ANDREW BRANDRAM, A. M. curate of Beckinham in Kent, and late of Oriel College, Oxford," whose qualifications for the office are represented as unquestionable. It is stated that "the number of copies of the scriptures issued from the depository, during the year ending March 31st, 1823, has been 123,127 Bibles; 136,723 Testaments." Since the commencement of the society, and at its expense, either at home or abroad, have been printed, "*three millions eight hundred and seventy-five thousand four hundred and seventy-four* copies of the whole scriptures. The society continues to make liberal grants to all Bible associations which need them, in every quarter of the globe, both for the translation and printing of the holy scriptures. The Appendix, as usual, contains a variety of very interesting communications relative to the Bible and Bible societies, from almost every part of the civilized world.

The report contains 82 octavo pages, and the appendix 165. The receipts of the society during the last year, were £97,062 11*s* 9*d* sterling, and the expenditures £77,076 0*d* 10*s*. The society is pledged for £66,025 9*s* 4*d* to be paid in the coming year.

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"SEVENTH REPORT OF THE AMERICAN BIBLE SOCIETY, PRESENTED MAY 8th, 1823, WITH AN APPENDIX CONTAINING EXTRACTS OF CORRESPONDENCE, &c. &c.—We consider the American Bible Society as an honour, and an ornament, and a safeguard of our beloved country; and we exceedingly rejoice to find by this report (which, with the appendix, extends to 192 pages in large octavo,) that its concerns are in a prosperous and promising state. The receipts into the treasury, and the sales of Bibles and Testaments, have been fully maintained during the past year—they indeed a little exceed that of any former year. The managers have erected a convenient building as a DEPOSITORY. It is "50 feet in front upon Nassau-street, and extends back 30 feet, when it is contracted to the breadth of 30 feet, and runs about 70 feet with that width to Theatre alley." In this building all the concerns of the society are provided for, and here they are now conveniently and advantageously transacted. This building, which cost $22,500, is to be paid for out of a separate fund. Between 8000 and 9000 dollars have been obtained for the purpose, and the board solicit additional contributions for the same purpose. From the 30th of April, 1822, to the 1st of May, 1823, there were issued from the depository 28,448 Bibles, and 26,357 Testaments; and of these, 12,923 were distributed gratuitously. Since its commencement, the society has printed, or otherwise obtained for circulation, "*three hundred and eight thousand six hundred and twenty-three* Bibles and Testaments, or parts of the latter." From stereotype plates, belonging to the society in the state of Kentucky, 2000 Bibles have been printed during the last year, besides 2000 mentioned in a former report. An edition of 7000 copies of the Spanish New Testament has been printed the last year, and 500 copies of the Spanish Bible have been received for distribution from the British and Foreign Bible Society. Eleven hundred German Bibles have been purchased. It appears that there is a great demand for copies of the Spanish New Testament, and that there is a prospect of their being extensively introduced in South America, and other places where the Spanish language

is spoken. Seasonable donations have been made to infant Bible associations, and other auxiliaries needing assistance. During the year, one thousand dollars have been granted to Dr. Carey and his associates at Serampore, who are translating the scriptures into the various languages of India; and five hundred dollars to the American Board of Commissioners for Foreign Missions in the Island of Ceylon, to assist in translating the scriptures into the Tamul language. Auxiliary societies have continued to increase through the last year, and the number now amounts to *three hundred and sixty.* Agents are sent out to form and visit auxiliary societies—a measure which has been found highly beneficial. Auxiliaries are earnestly requested to be scrupulously exact in making their reports seasonably and fully. A few who have been negligent in duty are very gently reproved, and many are warmly commended for their zeal and activity. It is recommended to auxiliaries rather to sell Bibles at reduced prices, where it can be done, than to make their distributions entirely gratuitous. The biblical library increases, but not as rapidly as is wished and was hoped; donations to it are requested. The managers bid "God speed" to all the Bible societies in our country not auxiliary to the national institution. The want of Bibles, and of funds to furnish them, is still represented as great, and the Christian public is urged to provide the means for a supply. "A summary of the operations of Bible societies in foreign lands," is given, which it is impracticable for us to epitomise; and we think the omission is not important. All our readers know that there are Bible societies in every part of Protestant Christendom. The whole receipts for the year amount to $62,911 90cts., and the expenditures to $53,360 64cts., of which, however, $13,100 are on loan. The appendix commences with an excellent address to the publick, subscribed by M. CLARKSON, Vice president of the society, and S. S. WOODHULL, one of the Secretaries. To this succeeds an address to the society at the annual meeting, from its venerable president, the Hon. JOHN JAY, "whose advanced age and infirmity," did not permit him to attend personally. This address was read at the opening of the society by the Rev. Dr. JAMES MILNOR. We regret that our limits forbid us to do more than mention these addresses. The remainder of the appendix consists, as usual, of the reports of auxiliary societies, extracts from letters, statement of contributions, subscribers, &c.

THE FIFTEENTH REPORT OF THE BIBLE SOCIETY OF PHILADELPHIA, *read before the Society May 7th,* 1823, claims a short notice. This was the first Bible society instituted in the United States, and the address which was published on the occasion, gave that impulse to the publick mind, which has resulted in our noble national institution and its 300 auxiliaries. We learn from this report that there are about one hundred Bible societies in our country, which are not auxiliary to the national institution. But it appears that perfect good will, and a desire to co-operate cordially in the common cause, exists among them all. From the report under review, we learn that the number of Bibles and New Testaments given away, or sold at reduced prices, by the Philadelphia Bible Society, in the past year, is 7,293, "exclusive of 4000 portions of the scriptures, provided for and furnished gratuitously to Sunday schools;" and that the whole number distributed since the formation of the society, is 71,699. Seven Bible associations exist in the city and liberties of Philadelphia, of which two are of females. A set of stereotype plates has been procured in the last year, of a larger letter than one before possessed; an agent has been successfully employed to obtain subscribers. The British and Foreign Bible Society has given to this society within the past year, 445 Spanish Bibles, 25 Hebrew do. and 50 Hebrew New Testaments. 2,270 copies of the reports of the British and Foreign Bible Society, embracing the proceedings of several years, and also reports of the Netherland Bible Society, and of the Bible Society of Paris, have been presented to this society. 1050 German Bibles which had been contracted for, had arrived, and 1500 more had been ordered. The number of Bibles and New Testaments distributed this year, exceeds the distribution of the last year, about one-third. A statement in detail is made at the close of the report, of the number of copies of the sacred scriptures distributed in each month of the year. This is followed by the treasurer's account, and a short appendix, containing some interesting extracts of letters.

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TRACT SOCIETIES.

TRACT SOCIETIES claim notice, next in order to Bible societies; for next to the holy scriptures, the reading of religious tracts appears to have been blessed to the conversion of sinners from the error of their ways Indeed it is often by the impression first made from reading a tract, that the Bible is sought for, and its sacred contents carefully perused; and eventually under the influence of that Holy Spirit by whom revealed truth was indited, the reading is blessed to the salvation of

the soul.* THE LONDON RELIGIOUS TRACT SOCIETY was, we believe, the first that was instituted, in the year 1799. It appears from a statement before us, that this society, for several years past, has issued FIVE MILLIONS OF TRACTS annually, and in all has published more than FIFTEEN MILLIONS. Its receipts are said to be $40,000 per annum; of which $10,000 are donations, and the remainder the avails of the sale of tracts. These tracts, like winged messengers, go forth into all the world, and the good they have done is incalculable. A volume would not suffice to record the conversions they have been instrumental in effecting, and very frequently from among the most profligate and abandoned sinners. Beside the great good they do in all Christianized countries where they are dispersed, it is by their instrumentality that missions are promoted in the most effectual manner. The East India missionaries, especially, attempt, and often with success, to make their first impression on the heathen natives by distributing tracts among them. We do earnestly recommend the establishing of tract societies in every part of our country, and rejoice that there is reason to hope that this will ere long be realized. We have in our hands the NINTH ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY, which was read at the meeting in Boston, May 28th, 1823. It is stated in this report, "that the whole number of tracts published the last year, is 470,000. These tracts will average about 10 pages each, making 4,700,000 pages. The whole number of tracts in the series, now amounts to 157. No. 154 closes the 7th volume. Of several of these tracts, there have been 7 editions of 6,000 copies each in 9 years." Five volumes of the tracts have been bound, and sell for 50 cents a volume—the volume consisting of 300 pages. The society has auxiliaries in various parts of our country, in which we sincerely rejoice, and cordially wish them success. But in our opinion there ought to be independent tract societies in all our great cities and towns; and we have the satisfaction to know that in many they already exist. We have had great pleasure in finding tracts in our steam boats, and we hope some edification also in reading them for an hour or two, which otherwise we think would not have been so well employed. We know some benevolent and pious persons, who take no journey, and scarcely a short ride, without tracts to throw out on the road, to leave at taverns, or to give to individuals with whom they meet. This practice ought to be as generally adopted as possible. Can there be a more gratifying thought to a benevolent and pious mind, than that a soul may be saved by any tract that is distributed? This is not chimerical—it has often been realized.

* From what we have been told, we believe that the great influence which tracts are calculated to have on the popular mind, was first perceived and appreciated by the enemies of religion. If we are correctly informed, tracts were first printed and distributed, both in France and Britain, for the purposes of propagating infidel sentiments, and opinions hostile to the government of those countries. *Fas est ab hoste doceri.*—The friends of piety and order determined to combat the enemy with his own weapon. And truly this has been done with effect. The adversary of souls has lost thousands of his subjects, by a measure which his emissaries hoped would be very effectual in extending his kingdom.

EDUCATION SOCIETIES.

EDUCATION SOCIETIES are certainly among the institutions which claim, particularly in our own country, a high degree of regard from all those who prize the ministry of the gospel of Christ, or who wish well to the missionary cause, or who feel for the destitute millions that are perishing for lack of knowledge. These societies owe their origin to the deep conviction, felt by some of the best and wisest men in the Christian community of the United States, that some vigorous and extraordinary exertions were called for to increase the number of faithful ministers of the gospel; a conviction derived from the palpable fact, that our population was increasing a great deal faster than the increase of those whose sacred office it should be to preach the gospel to them—to say nothing of missions both on our own frontiers and in foreign lands. THE AMERICAN EDUCATION SOCIETY, founded in Massachusetts, has the honour of having taken the lead in the important enterprise of selecting and educating gratuitously for the gospel ministry, pious youth of all Protestant denominations, whose want of funds do not permit them to obtain an education for themselves. The eighth annual report of this society, made at a meeting in Boston, in October last, is now before us; and the reading of it has not only interested but affected us. The directors say that they present their report "in grateful and humble acknowledgment of the forbearance and goodness of God—and with mingled emotions of *sorrow, solicitude, and encouragement.*" The causes of these several emotions are

specified, and we regret that our limits do not permit us to state them. We hope, however, in our next number to resume this subject; and to continue to prosecute the plan which we have announced at the beginning of this article, till we shall have made our readers acquainted with the nature and leading operations of all the principal associations with which we are acquainted, whose objects are to promote the gospel of Christ, and the amelioration of the moral and intellectual state of the world.

SUMMARY VIEW OF REVIVALS OF RELIGION.

From the Boston Recorder.

During the last year, Boston, New York, and Charleston; thirty-six Congregational and Presbyterian churches in Massachusetts; nineteen in Connecticut; forty-five in New York; twenty in New Jersey; thirty in Pennsylvania; twenty-two in Virginia, are reported as having been favoured with revivals of religion. During the same time, twenty-eight congregations, in the Presbyterian church; one hundred and seven, in the Baptist; one hundred and thirty-nine, in the Congregational; fifty-five, in the Methodist; and eight in the Dutch Reformed; in all the different denominations, 407 congregations, are reported as having shared in the same gracious and Divine influences. The number of hopeful converts, in these revivals, is estimated at more than twenty-six thousand.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of December last, viz.

Of Rev. Charles Cummins, from Falling Water $5.33, and Martinsburg $7.17, Winchester Presbytery, for the Contingent Fund	$12 50
Of Rev. Robert Steel, Abington, for do.	10 00
Of Rev. Mr. Dickey, Oxford, Chester County, Penn. for do.	10 30
Of Rev. Dr. Daniel Dana, a donation from Deacon James Pinkerton, West Parish, Londonderry, N. H. to be considered as the contribution from that congregation, for do.	10 00
Amount received for the Contingent Fund,	42 80
Of Rev. Dr. John M'Dowell for the Professorship to be endowed by the Synod of New York and New Jersey, viz. from the First Church, Newark, collected by Rev. Dr. John M'Dowell, $476.50, from the Second Church, Newark, collected by Rev. Gideon N. Judd, $154	630 50
Of Rev. Jacob Kirkpatrick, per Mr. Jos. Bishop, for do.	33 00
Of Robert M'Neely, Esq. Trenton Church, for do.	56 00
Of Rev. Benjamin Ogden, per Captain Mariner, from Lewes, Cool Spring, and Indian River, Delaware, for the Scholarship to be endowed by the Senior Class of 1821	43 40
Of Thomas H. Mills, Esq. six months' interest in advance for the Woodhull Scholarship	37 50
Of Mrs. Jane Keith, Treasurer of the Female Association of Charleston, S. C. their generous donation for necessitous students	100 00
Total	$943 20

View of Publick Affairs.

SPAIN.—We remember that during the enormities of the French revolution it was said by the eloquent Edmund Burke—"in casting my eyes over the map of Europe, I see a chasm, which once was France." Change France for Spain, and the pointed sentence may now be uttered with greater truth than it could ever be pronounced by its author. The French revolutionists acted indeed like raging maniacs, but they always maintained the independence of their country.—Nay, they made the neighbouring nations tremble. But what is Spain? *Hispania fuit.* She has become, in effect, a province of France. French arms have placed her king on his throne, and probably must keep him there as long as he shall continue to hold it. In a word, French dictation governs Spain as completely as ever an independent state governed its provinces—far more so than Great Britain ever governed what are now the United States. Perhaps indeed in the present state of Spain this is not to be re-

gretted. The French are bad enough, but the degenerate Spaniards are still worse. It appears that the French commander at Cadiz favoured the escape of Quiroga and the members of the Cortes generally, whom King Ferdinand and his myrmidons would willingly have sacrificed. Mina, too, has obtained by capitulation a safe retreat from his country. Yet the French are chargeable, at least as partakers in crime, with the cruel and infamous murder of the brave and patriotick Riego. They certainly could have saved him if they would; and their refusal to do it, and especially the employment of their troops in Riego's execution, renders them responsible for an act of low minded, cowardly vengeance, which, on the page of history, will brand them with a stigma to the end of time. The letter of Riego's wife, addressed to the court of France, which has been seen in all the publick papers, and which appears to have been penned by the patriot's exiled brother, is one of the most manly, eloquent, and affecting compositions, we have ever read. We hope the same pen will be employed to give to Europe, and the world, a statement of this abominable transaction, which shall excite in every mind not lost to virtue and sensibility, the deep abhorrence which it merits. We are not conscious of violating by what we have just said, any dictate of Christian charity. The repetition of such acts, with all the guilt and misery which they involve, is to be prevented by stirring up against them a universal indignation. Enlightened Christian charity is never in such manner kind to vice, as to be destructive of virtue.—It appears that the King of Spain, or Vice Roy of France, returned to Madrid about the middle of November last, and the most recent accounts represent him as undoing, his former undoing, of what he did before he left Cadiz.—That is, he has published another proclamation of amnesty. But who will trust such a man?—It seems like trifling to take notice of any thing that he does or says.—Wretched Spain! Thou art humbled and degraded to the very dust; and still thy cup of misery and wretchedness seems not yet full. A weak and faithless prince, a corrupt and superstitious priesthood, the prevalence of every vice offensive to God and destructive of social happiness, the exclusion from thy territory of all the most enlightened and virtuous of thy children, confusion, and misrule, and contention, with the prospect of worse to come, if worse can be—these are the calamities which mark the frown of heaven upon thee.—"Thou art righteous, O Lord, which wast, and art, and shall be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Rev. xvi. 6.

Portugal.—Of what is doing in Portugal we have heard nothing of consequence in the past month. We doubt not, however, that measures are concerting with Spain and France, to regain possession of the Brazils.

France.—The friends and advocates of despotick power seem to be completely triumphant in France. Manuel, the deputy who was expelled from one of the legislative chambers for opposing the war with Spain, has been refused permission to stand as godfather for a child in baptism. Thus it appears that to displease the king is to ensure the highest censures of the church. To what extent this system of combined regal and ecclesiastical tyranny will be carried in France, remains to be seen.—A few steps farther will place her where she was in the fifteenth century. The Duke *D'Angouleme* is returning to Paris to receive the honours of a splendid triumph for what he has achieved in Spain. No doubt remains that France will do all that she can to overthrow the republicks of South America, and to make them again provinces of Spain, or rather of herself. Equipments for the purpose are preparing: France will seek in America a full indemnity for the expense of the Spanish war. But we cannot yet believe that Britain is so blind to her own interest, as to permit these measures to take effect; especially since the spirited declaration of the President of the United States, that an attempt to execute such measures will be considered as hostile to the interests and institutions of this country. Humanly speaking, Britain and the United States, acting in concert, may protect the whole of the new world against all the force, and machinations, and despotism of the old—and we hope they will.

Russia.—The Emperor Alexander, it appears, has for the present finally settled his controversy with the Turks. He seems to be desirous of more congresses and conferences with his brethren of the holy alliance than is agreeable to them. It will be wonderful if they do not quarrel among themselves, as soon as they think they are free from the common danger of insurrections in favour of freedom.

Great Britain.—The British parliament is farther prorogued to the 3d of February. It is manifestly the policy of the present British ministry to preserve the peace of the nation, that it may not only be preserved from new burdens, but that the pressure of the old may be lightened, if not removed. This is certainly a wise and commendable policy, if not pushed to an extreme. But would not a naval equipment, accompanied with a frank and spirited, and yet temperate declaration, that Britain would not see

France extending her power and influence in America with indifference—and would not endure to see states, independent in fact, reduced to be provinces of the great powers of Europe—would not this probably prevent actual war, and save much bloodshed and misery in both hemispheres? Or if it did not prevent war, would it not bring it to a speedy termination? So it seems to us.—And Britain would certainly gain far more than an equivalent for a naval armament, by a free trade to South America.

GREEKS.—The Greek cause has always been dear to us, and we have never failed to plead it zealously, whenever an opportunity has offered; and of course the interest which our country is now taking in behalf of this cause affords us peculiar gratification. We hope that the contributions which are making in every quarter will be liberal. If by giving, were it only a cent, every individual of our country, male and female, old and young, could be made a donor to the noble spirited and oppressed Greeks, we think it would be useful not only to them, but to ourselves. It would serve to cherish those sentiments of humanity, and that love of freedom, which are friendly to all the best interests of the human family. We do not wish that our country should engage in war in their behalf; and we have no belief that there is danger of this. To this, Mr. Webster, who in a manner worthy of himself has submitted a resolution in their favour to the consideration of Congress, declares explicitly that his views are not directed. But we have to say farther, as Christian advocates, that while, in common with all the friends of freedom, we are desirous to see the Greeks become a free and independent people, we are still more solicitous to see Christianity restored in its purity, to a region where it was planted by the Apostle Paul. We are not unacquainted with the superstitions and corruptions of the Greek church. But the holy scriptures have recently been translated into their language, and missionaries both from Britain and the United States have been in their neighbourhood, and only wait a favourable opportunity to traverse their country. Were they therefore delivered from Turkish domination and tyranny, and especially if they should regard Britons and Americans as the friends who helped them in the day of their distress, there would be a favourable prospect of re-establishing churches among them,—gradually it might be,—in which "the truth, as it is in Jesus," should again be embraced and practised. It is our hope and prayer that to this issue events are now tending, under the providential guidance of Him "who is given to be the head over all things to the church."

SOUTHERN AMERICA.—Don Pedro I. Emperor of the Brazils, following the example of his father (with whom we suspect he is acting in concert) has made use of his mercenary soldiers to disperse the congress, convened by himself to form a constitution; because he found that something was likely to be adopted, or at least was under discussion, contrary to his royal good pleasure. Like his father, too, it is said that he has promised to give his people a better constitution than their representatives would have formed—that is, your constitution shall be *my sovereign will.* The republick of COLOMBIA appears to be nearly consolidated, and its affairs to be in a prosperous train. BUENOS AYRES, likewise, is in a better state than perhaps ever before. In MEXICO, we fear there are too many like the Spaniards of the mother country. On the western side of South America, the liberator, BOLIVAR, is for the present triumphant, and PERU it is likely will soon be free from Spanish influence, if it shall not be reinforced by troops from Europe. But if, as present appearances seem to indicate, a large French force shall be sent to South America, confusion and carnage will reign and rage throughout that whole region, probably in more dreadful form than at any former period.

UNITED STATES.—Our Congress is busily employed on a variety of national concerns; and the legislatures of almost all the individual states are now, or have recently been, in session. Our readers need no information of their proceedings—they are detailed in the public prints which circulate in all directions: and we yet perceive nothing on which a Christian Advocate is particularly called to remark; except it be to inculcate the duty of fervent prayer, both in private and in publick, that our national councils may be conducted in the fear of God, enlightened by his wisdom, and crowned with his blessing.

TO CORRESPONDENTS.

CYPRIAN, MARITUS, FUGITIVE THOUGHTS, and if practical, TRINITARIAN No. III. shall appear in our next. *A Presbyterian of the Old School* will, probably, before long, find something in the Advocate to satisfy him on the subject on which he has addressed us.

After a careful, and we think candid examination, of the paper bearing the signature U. we are of the opinion that the cause of truth would not be served by its publication.